

# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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### COMMUNICATIONS.

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#### LETTER FROM BISHOP TUTTLE.

GREAT SALT LAKE CITY, UTAH, July 9th, 1867.

MY DEAR DR. : I feel sure that you and many other friends will be glad to know that we are here, safe and well. It may not be out of place for me to detail some of the experiences that have befallen us since we left you.

I left New York City on Wednesday, May 22d. At Albany, on the 23d, I was joined by the Rev. E. N. Goddard, and Mrs. and Miss Foote, wife and sister of the Rev. G. W. Foote of this city, and early the next morning, at Medina, by the Rev. G. D. B. Miller. Breakfasting at Suspension Bridge, we rode on the 24th through Canada, which was overflowing with expressions of loyalty to the Queen, it being the anniversary of her birth-day. Arriving at Detroit about five P.M., and taking a sleeping-car on the Michigan Central Railroad, we reached Chicago at six A.M. on Saturday, where, kindly entertained by Bishop Whitehouse and other good people, we remained until three P.M. Tuesday, the 28th, when we took the train for Omaha.

Arriving in Omaha at nine P.M. on Wednesday, we were met by the Rev. W. H. Van Antwerp, Rector of Trinity Church, who seized us fast with the pressure of true Western hospitality, and marched us off to our appointed homes in Church families, where we were most generously entertained during our stay. On the morning of Ascension-day we attended prayers in Trinity Church. The small structure now bearing this name is to be superseded by a much larger building now going up, which Mr. Van Antwerp hopes will be ready for consecration in the early autumn.

On Friday I visited the Church-school for girls at Brownell Hall, three miles from Omaha, and, having heard some of the recitations, I give it as my opinion that thoroughness, honesty, and freedom from sham, characterize the course and mode of instruction there. We staid in Omaha until six P.M. Monday, June 3d, long enough to test the unfailing kindness of the Church people there, and long enough to discover that Trinity parish, under Mr. Van Antwerp, is vigorous and strong; and that, among other things, because it has men in it, and these young men, and these young men, *Communicants*, and these communicants intelligent readers of Church history, zealous givers of time and money for carrying on Church-work, earnest renderers of honest, personal

services unto their Lord and Master. Riding nearly three hundred miles on the Union Pacific Railroad, and having passed the last cultivated farm, when about one hundred miles from Omaha, we arrived at North Platte at nine A.M., Tuesday the 4th. Here we were to take Wells, Fargo & Co's stage-coach for the *Far West*. Finding the stage agent, I asked, "When does your stage start out?" "By and by," was the answer. Soon he added, "Do you want to go?" "Yes," I said, "five of us." After taking our names, he said, "If you wish to go, you shall go; but I ought to inform you that the stages from here to Denver have been, during the last few days, attacked by the Indians, and drivers and passengers have been killed." On hearing this I went out in search of the United States Army officer commanding, and took counsel with him, and concluded that it was not safe for us to push on at once. We went to the hotel, the one only structure in the town with clap-board and lath and plaster, and applying for rooms procured one small one for the ladies, while we men, for sleep, were left to our blankets and the floor. During the afternoon of the day of our arrival at North Platte, a stage that had started on Sunday for Denver returned, because, when less than a score of miles out, they had come to a ranche that had just been pillaged by the Indians, where two men were killed. Rumors grew rife, and were such as not to quiet our fears, nor induce us to push on. We staid, not being able to feel that it would be right to put back, and not knowing how it could be right to go forward in the face of manifest danger. While tarrying we were charged four dollars per day each for subsistence. We knew that Bishop Randall had gone through a little time before, for we heard of his celebrating Church services in the sitting-room of the hotel, on Sunday, May 26th. One day a rumor came to us that the coach, containing Bishop Randall, had been attacked, and that the Bishop escaped from the Indians by swimming the Platte River. The next day, Friday 7th, we found whence this rumor sprang. When the stage from the West came in, among the passengers was Rev. W. A. Fuller, late Church missionary at Nevada City, Colorado. The stage in which he was coming eastward had been attacked, the driver and one other man killed and scalped; and Mr. Fuller had providentially escaped by taking to the river. He had lost his baggage, his shoes, and some of his clothes, and was most forlorn-looking, as to the outward man, when I saw him. He thought it due simply to God's kind and special providence that he escaped. The next day the mail-bags that had been on the attacked stage came to the North Platte office, where we saw them, cut into shreds by the Indians' knives, and the letters covered with blood. Things seen and heard did not tend to cheer us; yet, on Saturday, we all resolved that it was not culpably imprudent to go forward. We were helped to this decision by the promise on the part of Mr. Reed, Superintendant of the railroad, to send us (i. e., all waiting passengers) forty miles by special train; and by the fact that when we did take the stages there would be passengers enough, and they well armed, to fill three coaches, making such a formidable company, said all the Western men, as Indians would not venture to attack.

On Sunday, at nine A.M., our party and a few others gathered in Mr. Reed's room at the hotel, and I read a shortened service for Whitsunday, and we commended ourselves humbly and earnestly to the protection of our Heavenly Father. At ten o'clock we entered the cars, and were taken in them forty miles or more westward. We were towed in detachments across the Platte River in a flat-boat, drawn by wading and swimming men, and at about six P.M. entered the stages that were waiting for us. The three stages kept together throughout all the three hundred miles to Denver.

We had armed and mounted scouts, riding before us, to scour bluffs and ravines, and secure us against surprise. The ladies were somewhat nervous, and so were the gentle-



men for the first day or two, especially at sunrise and sunset, the usual times for Indians to make their attacks. I was more than nervous once. We were driving into Fort Sedgwick after midnight, and I had fallen asleep and was awakened by a shrill, loud cry of "yep, yep!" which was really the noise which the malicious driver fixed upon for notifying the station-keeper (post-master) ahead, that we were coming, but which I thought to be surely the Indians' whoop, startling me exceedingly, and causing a hasty, frightened grasping of my gun.

But, thank God, on all the route to Denver we saw only six or seven Indians, and they on the other side of the Platte, and not one shot had to be fired by any of us. On the morning of the 11th, when well nigh one hundred and fifty miles distant from them, we first saw the Rocky Mountains, Long's Peak, and Pike's Peak, and the Snowy Range connecting them, seeming just like clouds, thick, rich, white or golden, resting upon the horizon. After our continuous ride of three days and nights we entered Denver about half-past seven a.m., Wednesday, June 12th. Among our first inquiries in Denver was this: "How and when can we go on to Salt Lake City?" The stage agent informed us that the Indians had stolen a hundred or more of their horses from the route, and thus crippled the company in its efforts to secure regular trips, and that they had been attacking the stage stations, and killing the drivers and keepers. As we had ladies we ought not, he thought, to try to go on yet. So we staid in Denver two weeks, pleasantly entertained by the Rev. Mr. Hitchings, Rector there, and his people, and by Bishop Randall who seemed to be well, active and cheerful, and who was getting ready to fall to work upon the erection of his buildings for a boys' seminary and a girls' school, on ground provided by the Denver people. In St. John's Church, Denver, as it appeared to me, Mr. Hitchings has a self-supporting, healthy, earnest parish that has seen its worst days, and is now going to move vigorously on. Bishop Randall was anxiously awaiting the coming of his missionaries.

During the second week of our stay in Denver, Mr. Tracy, the Superintendent of Wells, Fargo & Co's stage-line, came through and advised us to leave Denver for Salt Lake on Monday 24th June, promising us a stage to ourselves, and a fit escort through the dangerous country. Accordingly we all rose at five o'clock on Monday morning, and when we were all ready for going, a telegram from the stage-office was handed to us, telling us of the destructive doings of high water: that bridges were gone, and ferries disordered; and warning agents that no passengers must be sent through for three days. So we waited, and left Denver finally at seven a.m., Wednesday 26th. From Denver to this place we saw not one hostile Indian, though we came through a country infested by them. For many scores of miles through the dangerous parts, we had an escort of three cavalymen galloping by our side. It seemed strange to peep out the stage-window in the moonlight nights and see the armed troopers who were our unwonted company. From Wednesday morning till Friday noon we rode continuously, day and night, though not very rapidly, for many were the swollen streams we had to ford, through water up to the box of the coach—and many the mudholes and sloughs that we went into and out of, in a way that shook up roughly all slumbering ideas, and that eminently tested our powers in preserving the attitude becoming—viz., head up, and feet down. On all the stage route, in times of regular work, fresh horses, never less than four, often six, are put on at every station of ten miles, the coach stopping some ten minutes for the change. At every "home station" of forty miles, the driver is changed, and a stay sufficiently long for a meal is allowed. All meals cost one dollar and fifty cents each. But we came in the season of irregular trips. We were irregular as to our rate of travel; irregular as to our time of meals. Friday noon we arrived at

North Fork, two hundred and twenty-six miles from Denver, having consumed fifty-three hours in the travelling. Here the ferry was out of order. The swollen Platte had swept away the old station, and with it, (people here say,) bags and bags of Eastern mails which had accumulated there, and which now will never reach us. The new station, two miles up the river from the old spot, had only one boarded-up shed to mark the place. Here, we were told, we must stay till Saturday morning. In the shed, which had no floor but the ground, and no chairs, we ate our meals: in the shed the station-keeper and wife slept. Our two ladies slept in the coach which was fitted for them as well as might be. We three men, wrapping our blankets around us, lay on the ground out under the open sky, and, quite amazed, confessed to each other in the morning that we had slept excellently well. Saturday morning we went on slowly, consuming six hours in making fourteen miles. On reaching Sulphur Springs about eight P.M., we were told we must stay there all night. Here the ladies slept on the floor of the dining-room, wrapped in their blankets; and we three men slept well by laying ourselves alongside in the coach, after making the three seats a mattress by filling the spaces between them in the bottom of the coach with the leather bags of the United States Mail. Sunday morning at seven o'clock we left Sulphur Springs, and all this Sunday we were riding hard. We tried as well as we could to read our Prayer-books, following the day's services, and to read a few hymns aloud; but we were moving too rapidly to accomplish much thus. I trust that the meditation of our hearts on that day was somewhat acceptable to the Father above, through Christ our Lord. The stations after Sulphur Springs were many of them supplied with California horses recently brought, almost wild. The attendants would hold them until the driver was well seated, and when they were let go they would plunge and rush on like mad animals. You can imagine how they rushed when I tell you that we made thirty-seven miles in four hours and forty minutes; seventy-five miles in twelve hours, and one hundred and thirty-four miles in twenty-four hours. Here you will allow me a word about the country that I have ridden through. One person very expressively remarked to me about it, a day or two since, on my saying that I had never before been west of Niagara Falls: "You've seen a new sight, then, haven't you? There's a heap of country which you have come over, that is just thrown in to fill up, and that's all the good it is, so it strikes me." The one adjective that I apply to all this country passed through, whether level prairie or rolling prairie; sandy plains or sage bush plains, or alkali plains; grand and rugged mountains or tame and tiresome mountains, is *treeless*—and that word, to me, born and bred among the Catskill Mountains, is a dismal word, than which I can't think of any, applied to a landscape, more dismal. The dreary, lonesome plains—the bald, bare, unwooded mountains—I assure you, I like them not. But when the traveller gets within one hundred miles of this place, the mountains and valleys, though still unwooded grow greener and fresher, and have a more fertile look. At Fort Bridger, one hundred and thirty-four miles from here, we were glad to see streams looking like eastern streams—clear, limpid, with grassy banks and willows overhanging. We stopped at Fort Bridger for supper. Judge Carter, the merchant and principal man of the place, took me to supper with him. He said he was well acquainted with Bishop Talbot, and had two daughters in St. Agnes' Hall, Terre Haute. Two other children were at the table with us, and two married ladies, friends, besides Mrs. Carter. Speaking to the ladies, I said: "Have you any Sunday service here?" "No," replied Mrs. Carter. "I've been here six years, and in all that time have heard but two sermons." Judge Carter added: "I marry, and I bury, using the Prayer-book service for burials." Fort Bridger is, I think, a nucleus of a town, destined to grow when the railroad comes



through. Even now with three families—wives and children—in it, and with United States officers and soldiers gathered, ought it not to be looked to? I have written to Judge Carter, offering to spend a Sunday at Fort Bridger, in September, if desired. While I was with the Judge the rest of the party were trying to converse, more or less successfully, with some friendly Indians, the Shoshones, three or four hundred of whom were encamped in wigwams hard by. Soon after leaving Fort Bridger we entered Mormon settlements. By means of irrigation they make the lands of the valleys very productive, but, with few exceptions, their villages are by no means prepossessing. Coming over the Wasatch Range, whose tops are always covered with snow, and on which white-capped chain I now look out of my hotel window, Mr. Miller got out of the stage to make a snow-ball or two, and give to the ladies to hold for a novelty. In coming over the Rocky Range, through Bridger's Pass, we saw flowers growing in profusion hard by a long bank of snow, and people in this country say it is no strange thing to be able to pluck a flower with one hand, while the other is gathering snow for a snow-ball.

As we came down the Wasatch mountains, and into this great basin, a wind-storm met us and blinded and buried us completely in its clouds of dust. We had not, therefore, a favorable first impression of this city. We arrived here at half-past seven P.M. on Tuesday, July 2d; were welcomed by Rev. Messrs. Foote and Haskins, and after delightful ablutions at the neatly-kept bath-house of a Mormon elder, and a good supper at the Revere House, at which we gentlemen stopped;—we slept well, and pleasantly, and long.

There are strange and puzzling things in this town. But to discuss Mormonism with you or for you, I am not yet prepared. Let me tell you rather, as briefly as I can, what the two faithful men, Messrs. Foote and Haskins are doing. They have baptized five infants and four adults since their arrival, (on May 4th,) buried one, and married one couple; and on next Sunday, God willing, I am to confirm a class presented by them. Next Sunday also the Holy Communion is to be administered here. On Sundays there are regular services at Independence Hall, (leased for a year for this purpose,) at eleven A.M. and eight P.M., and Sabbath-school is held at two P.M. On the books of the Sabbath-school are the names of over one hundred scholars. This Sabbath-school, the remains of one started by Mr. McLeod, the Congregationalist, and by Dr. Robinson, and kept up by the perseverance of Major Hempstead, our clergymen find ready to their hands to be taken hold of. Last Sunday, visiting it I found ten teachers and ninety-two children present. At the morning service last Sunday, at least seventy-five persons were in attendance; in the evening one hundred and twenty-five. At both services a Bishop, three Presbyters and a Deacon, all in full vestments, officiated. At four P.M. last Sunday, Messrs. Goddard, Miller and Haskins, held services at Camp Douglas, two miles distant. Regular services every Sunday afternoon are held there, and a Sabbath-school, containing fifteen or more scholars, is kept up there also. On Monday, July 1st, Messrs. Foote and Haskins opened a day-school. There came, the first day, sixteen scholars. Mr. Haskins to day reports to me an attendance of thirty-five. Mr. Foote's sister, and a Miss Wells are to be teachers in it. Mr. Haskins is to be the head, and teaching from nine o'clock till twelve daily; and Mr. Foote, from one o'clock till three.

Rents are very high here. Mr. Foote, who is keeping house, pays six hundred dollars per annum. For the school-house six hundred and sixty is paid. There was much trouble in securing a place suitable for the school. Finally a building, used of old for

a bowling-alley, has been secured and fitted up, and in it the school is well commenced.

But the school cannot as yet be self-supporting. Few Gentile children are here. The rich and leading Mormons will not, of course, send their children to us, but some poor Mormons will send theirs. I feel quite sure some send now; more will, I dare avouch, by and by. It is our duty, so it seems to me, to teach all who will come, and our further duty, to put down terms so that the poor can send. Therefore we have put the terms low. If you'll think it all over, you'll know that the school cannot yet be self-supporting, even when Messrs. Foote and Haskins throw in without reward of money their valuable services. They have made an estimate for me, from which they count on one thousand dollars deficit for the first year. Thanks to God, and to the generous heart of one of His children, I have been able to say to them: "Go on, brethren, with your good work begun;" you shall have one thousand dollars from the East for the carrying on of your school, from July 1st, 1867, to July 1st, 1868.

My pledge, given to them, the generosity of John D. Wolfe, Esq., enables me to redeem. The Rev. Dr. Dyer informed me before I left New York City, that Mr. Wolfe desired me to consider that the sum of one thousand dollars was left with him (Dr. Dyer) for my use. I have sent for it, and mean to put the generous gift right into this Salt Lake City school. May God bless the giver, the money given, the workers who use it, all to His glory and the good of souls, for the Saviour's sake.

The Rev. Mr. Miller left us this morning for Boise City, Idaho. I saw yesterday in a Boise City paper, of date of June 28th, this paragraph: "The Episcopal Church in this place is being cleaned, curtained and carpeted." I judge, therefore, that the Church people at Boise are getting ready to welcome Mr. Miller.

God willing, the Rev. Mr. Goddard and myself will leave here for Montana Territory on Monday morning next. I have appointed to be in Virginia City, July 21st; in Helena, August 11th; and, perhaps, shall hardly get up to Boise, and into Idaho before October.

Begging your prayers, and the children's prayers, and the prayers of all the faithful for myself and my fellow-workers in our trials, and wanderings, and perplexities, I am, dear Dr., your friend and the Church's unworthy servant.

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### LETTER FROM BISHOP LAY.

#### NINE DAYS' TRAVEL.

LITTLE ROCK, July 26th, 1867.

MY DEAR DOCTOR: I have just returned from a brief missionary expedition. Some of its incidents may serve to convey to our readers an idea of what is going on in a new country.

Thanks to the kindness of friends in setting out on this expedition, I had only to call for my horses, and turn their heads whither I wished to go. It is an inexpressible relief to be able to control my journeyings, and to change my route even, in response to the Macedonian cry.

For the first time in all my wanderings, I ventured to employ a driver. But I had lately returned from a long, lone trip in which I had often come to grief. During my brief stay at home I had been nursing a sick child, and I felt unequal to the journey before me in the heat of July. And it was well I was not alone. The first day, one



of my horses fell through a broken bridge, and it required the strength of two to extricate him. At other bridges the buggy had to be carried over by hand: once we got into deep water, that much damaged baggage and books. Two days were spent in travelling through the White River bottom, where for many miles the road was obstructed by logs left by the receding waters, and where we had to force our way often through tall cane, the mosquitoes the while making it very hard to guide horses through the narrow passes.

The driver was more useful to me than a deacon, for, by throwing the bodily exercise on him, I was enabled in just nine days to travel about two hundred miles, to read service and preach twelve times, besides baptizing two adults and six children, and confirming ten persons.

In this time I visited Searcy and Augusta, and also officiated to a country congregation on the road-side. The services at Searcy are enough to occupy this sheet.

Imagine, then, a town of some eight hundred people. The Presbyterians and Methodists are well established, and our Church is entirely unknown. I go at the invitation of a gentleman whose predilections are in our favor, and he has secured the use of the Methodist Church. There is much curiosity, and an expectation that the "Episcopal Bishop" will give all who differ with him a very rough handling. The people are all ready for polemics, and a crowded congregation assembled on Tuesday night; twice on Wednesday and Thursday, and also on Monday night, as I returned, the quarterly meeting coming in between, while I was at Augusta.

First of all, the "Mission Service" is freely distributed, and the people are requested to rise, to sit, to "say this with me," or to "read verses by turns with me." In the confession a few voices are heard, others join in the Lord's Prayer, and before the Psalms are ended the response is general and full, while the rustling of leaves, all over the house, as the page is turned, shows that the service is not a dumb show, but is followed with intelligence.

As for the sermons, the preacher endeavors to do two things—viz., to avoid the giving of offence, and yet to present some very definite truth which the people are not so likely to learn from their customary teachers. The topics oftenest presented are such as these—The religious capacity of children; The Holy Ghost not "it" but "He," and Our need of a Comforter as well as a Saviour; The experience of penitents, and The tokens of conversion; The comforts and the sorrows of the militant Christian: and then the occurrence of Baptism and Confirmation, and the explanation of the service, enable us to speak of the true doctrine of the sacraments, and of the Church as a Catholic body, claiming the creed and the liturgy as her common heritage. The books and tracts I had were eagerly sought after. They were such as these: "Burgess' Adult Baptism" and "Stranger in the Church," "Randall's Reasons," "Chapman's Sermons," "Sermons on the Liturgy," (Pott's collection—very much liked,) and lastly, Dr. Gouldburn's invaluable books.

Should these lines meet the eye of some missionary who is at a loss what to preach to a people such as I have described, it may not be worthless to give the results of personal experience. Hard doctrine will not do; controversy will stop the ears against him. But let him speak of Christ's love for little children, and no one will grow weary. Let him follow David through the vicissitudes of his spiritual life, or tell the story of Peter's fall and of his recovery, and he will certainly gain the sympathies of the best of his hearers. The people have been deafened by noise, hardened by threats, wearied with declamation. The simple teaching so common among us—genial, encouraging, edifying—has with them all the charm of novelty.

It was very interesting to note how the services of the Church seemed quietly to find their way into the hearts of the people. Seven were confirmed—three men and their wives, and a young girl. Others I preferred should read and prepare themselves more thoroughly. The people are poor, but promise me three hundred dollars for a minister who can give them one Sunday in the month. The trustees of the female academy (failing a negociation now on hand) authorize me to employ a clergyman to conduct their school; and those of the male academy request me to procure a teacher for that institution.

I left these people with reluctance, and amid many entreaties to come again. At Augusta like services were held, and I hope to procure a minister for these places together.

And then I turned my face homewards, pausing on the way to preach to a rustic congregation of a hundred yeomen, and with a very heavy heart, for I knew a familiar visitor had crossed my threshold again while I was away. My one little ewe-lamb lay at home asleep. Her last feeble effort to smile was at the mention of my name, and for that thought, for the privilege of bearing her sweet form to the grave, for the sympathy of dear friends, and for the dear love borne to little children by the Saviour and by His Bride, the traveller's heart is thankful.

During this last year God has raised up to me and my work not a few friends at home and abroad. When I have been most perplexed, often has some kind letter come to relieve my anxieties, and those of sufferers who say they have no one to look to in their troubles except their Bishop. May our benefactors find abundant recompense!

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### *LIFE INSURANCE.*

MUTUAL Life Insurance Companies have of late rapidly increased in number, and their business has more than doubled within two years. This modern institution, the offspring of Christian civilization, should be thoroughly examined by religious teachers; for where it is intelligently and honestly conducted, it successfully embodies some of the most important practical principles of the ideal Church, as described in the Gospels and Epistles. It is a real brotherhood in which the strong support the weak; its organization is complete, therefore its operations are orderly and can be safely and indefinitely extended, and as it works on a principle without being fettered by traditional usages, it is intensely aggressive.

The sagacious men who conduct some of these associations are thorough students of the Bible and of human nature in all its phases; they know full well that whilst "doctrines or the things that are believed, are the principles of action, emotions or the things that are felt are the impellent forces." Although these associations spend nearly half a million of dollars annually in printing dissertations on the principles of life insurance and its advantages, yet success is alone attained by persistent personal persuasion, by men trained to investigate, and to follow up each case separately until the act of committal is consummated.

The success of this apostolic mode of influencing men by persuasive power is complete; for, within three years, forty-three companies have insured the lives of two



hundred and thirteen thousand persons for over six hundred millions of dollars. Although the business is in its infancy, yet more than ten thousand of these personal persuaders or solicitors, as they are called, are now successfully employed; and it is expected that through their agency the lives of at least one hundred and fifty thousand persons will be insured this year.

Self-interest suffices to induce a man to insure his property against losses by fire and flood, but it is no easy task to persuade a stranger contrary to his natural disposition, to consider the uncertainty of life and the certainty of his own death, and to yield to the silent pleadings of love, so as to restrain present self-indulgence and provide for the future of others, by paying annually a premium for insuring his life.

As the power of personal persuasion even when used by persons acting merely from self-interest and without invoking the Holy Spirit's aid, brings the higher nature of fallen man into healthful exercise, what a fearful responsibility rests on all who possess the Spirit of Christ and have intelligence and the gift of speech. The book of Proverbs asserts that "death and life are in the power of the tongue;" the death-power of the tongue is freely used by very many at the instigation of the Evil One, but the silence of most Christians is criminal, for the aid of the Holy Spirit is pledged to develop in them this life-power and to direct them in its exercise. Surely those solicitors for life insurance have swept away all the specious pleas under which man usually tries to justify himself for allowing the weaker or less favored to perish eternally, and the following record of persuasion by a modest, self-distrustful woman should encourage and incite all to do likewise, for this power is possessed by every one, although few can become orators.

H.

It was in the autumn of 1861 that I first entered the wards of a military hospital. The long rows of beds, on each one of which lay a human being, suffering either from sickness or wounds, presented a melancholy spectacle, and a sad evidence of the horrors of war.

Here, then, was the opportunity so ardently desired since the breaking out of the war, of ministering to the physical and spiritual necessities of the sick and wounded soldiers. Entering heartily upon the work, I soon found that opportunities for alleviating physical suffering were very limited, being mostly confined to the supply of delicacies; but I was permitted free access to the bedsides of the patients for the purpose of imparting religious instruction, and of this privilege from that time, I daily availed myself. The work was soon systematized, for other ladies joined me, each taking one ward or floor of the hospital, containing one hundred and ten beds, and confining her labors to that ward.

We began by going from bed to bed, giving to each patient a tract, asking a few questions expressive of kindly sympathy, inquiring into his wants and concluding with the expressed hope that the tenderly sympathizing Saviour was his friend and comforter in the hour of trial. The reply, of course, enabled us to judge of the spiritual condition of the patient, and suggested either earnest words of warning and entreaty to turn at once to this merciful Saviour as the sinner's only refuge and hope, or to throw out that electric spark which tells that we are "one in Christ Jesus."

Such conversations were generally followed by prayer if the least favorable impres-

sion seemed to have been made. Subsequent visits were devoted to reading some portion of Scripture, with a simple explanation in which I tried to press home upon the conscience practical lessons, or to conversation based on some book or tract which had been left for perusal. Generally, confidence was soon gained. We had reason to hope that these efforts were blessed of God, but how far the last day alone can reveal, for we could not follow up the impressions made, as the men were sent home on furlough as soon as they were able to travel, and returned no more to the hospital. From many of them we received most encouraging letters, and many of those who died expressed a firm trust in the beloved Saviour.

Then came the transfer to another hospital, where, for the first month, our duties were so largely secular, and those to whom we ministered were in such a fearful state of exhaustion and suffering, that we could only watch for opportunities when the pain was somewhat lulled and the faculties sufficiently awakened for us, in a few whispered words, to point the poor sufferer to "the Lamb of God which taketh away the sin of the world," or, having soothed his spirit by expressions of tender sympathy, and bathed his aching brow, to bend over him and, in a brief prayer, endeavor to lift his soul to Him who for his sake hung in agony and shame upon the Cross. Death made sad havoc among these poor men, and soon left many of their beds vacant.

Their places were filled by convalescents, and then came the most difficult and trying part of my hospital experience. I had been accustomed, in visiting the poor, to speak earnestly and pointedly to them on the subject of personal religion, and had habitually prayed with the sick and afflicted, but to deal thus with these men, to question them about their spiritual condition, to exhort them to repent and believe, seemed, indeed, a great task. I shrank from the responsibility, and feared, moreover, that the subject would be not only unwelcome, but offensive to those whom I should address; but, from a strong sense of duty and through prayer, I was enabled to undertake the work. I tried to make myself acquainted with the character and circumstances, the home relations and army experience, the former and present religious status of each man in my ward. I had it in my power to supply many comforts and delicacies, and obtain many favors for the men, which, of course, ingratiated me with them, and made them more willing to listen to the message which I brought. Supposed favorable impressions were always followed up by reading to them, or inducing them to read religious books.

It was on a Sunday, in the Fall of 1862, that, after many struggles and much prayer, I held my first Bible-class in the hospital; there were five men present, and as I sat before them, Bible in hand, I trembled so violently that I could hardly speak.

But God was pleased to bless these feeble and imperfect efforts, and my heart was soon cheered by two of the men presenting themselves as candidates for baptism. I had many private interviews for conversation and prayer with them; and, for their benefit and that of a few others who were thinking seriously, commenced a week-day class on the catechism; this was so well attended that after a brief course of catechetical instruction, I concluded to turn it into a daily Bible-class, and throw it open to all. This was kept up with an average attendance of twenty-five out of about one hundred and twenty-five patients, and with most encouraging results. At the end of six months from the organization of my class, that hospital was closed, and I was transferred to another.

Here work was undertaken under more discouraging circumstances. I had no acquaintance with the surgeons of the wards, had no defined position, no opportunity for relieving the temporal necessities of the men, and was unknown to most of them.



At last, however, after three months' waiting, Bible-classes were organized, and from that date I trace the commencement of efficient work at this hospital. Our plan was to visit the patients in the wards, to have direct and pointed religious conversation with each one, to urge upon them the importance of personal religion, to speak to them of the shortness and uncertainty of life, and of the great love and mercy of God in providing salvation for sinful men. In this way the most important subjects were brought home to the individual conscience. They were next induced to attend the Bible-class: every absence was noticed, religious books were put into their hands and religious conversation held with them. They were invited to our sanctum, letters from absent comrades were read to them. Thus their confidence was secured and opportunities were gained for religious conversations adapted to the peculiarities of each, in which, either by argument, persuasion, warning, or entreaty, the duties and responsibilities of life were presented, and an earnest effort made to induce the listener to promise to begin the Christian life. The promise was sometimes given, seldom utterly refused, but the proposition was always made by us that each one should pray that God would either confirm the resolution already made or give them strength to make it without delay. Many and many a man has risen from his knees, after that first prayer, with the tears streaming from his eyes, has shaken my hand and said, "*I will try to be a Christian; I promise you.*"

But this was only the inauguration of the work; this first step taken, there was need of the greatest tenderness, watchfulness and perseverance, with constant prayer. The delicate plant may easily be chilled, and droop, and die.

This beginning of religious interest was kept up by frequent private interviews, in which encouragement and instruction were given. We found much fanaticism, many erroneous views of Gospel truth, a strong disposition to seek for peace rather than pardon, to put feeling in the place of Christ, to look for a sudden assurance of sins forgiven, and in many other ways to overlook the finished work of redemption and the fact that "*whosoever will,*" may "*come and buy wine and milk, without money and without price.*"

There was also very generally a severe struggle before the young disciple could bring himself to the point of openly kneeling in prayer by his bedside. We always urged it very strongly, unless there appeared to be danger of thus "*breaking the bruised reed or quenching the smoking flax.*" Few could long resist appeals to the heart presenting the self-sacrificing love of Christ and His suffering for us upon the Cross, and when these appeals were followed up by the solemn asseveration of the Saviour that those who "*will not confess Him before men shall not be confessed by Him before His Father and the holy angels,*" a promise was generally given and the effort made, and prayer offered, kneeling in the midst of what the individual felt would be surprised looks, taunts and sneers from those who had long known him as a drunkard, a swearer, indifferent and callous, or wild and reckless. On the next day when the question was asked, "*Did you kneel?*" there was almost invariably a bright smile as the glad "*yes*" was uttered, followed by, "*I hardly think I could have done it, but I knew you were praying for me, and that thought gave me courage.*"

When a steady and increasing interest was shown, together with earnestness and sincerity, the great question of baptism soon came up, sooner perhaps than it would under ordinary circumstances, for we felt it to be extremely important in order to give firmness and strength to the religious character, that a decided stand should be taken and an open confession of Christ made in the midst of the temptations of a hospital, and to give strength for the temptations of army life. Then followed a course of instruc-

tion preparatory to baptism, based upon the Church catechism, made throughout as practical as possible, and brought home, step by step, to the heart and conscience of the catechumen. The docility of these men was amazing, they sat at our feet and listened to our teachings in the spirit of little children, and obeyed our slightest suggestion as if it had been a "general order." In the catechism, the whole round of Christian doctrine came under notice, and every phase of Christian character and experience was reached. In these repeated private interviews we gradually became well acquainted with the peculiarities of each one, peculiarities of training, character, thought, &c., and adapted our teaching to the needs of each. The solemn vows of baptism made, Christ confessed, the world renounced, and the young volunteer fully enlisted, we felt that much had been done, and thanked God that we had been permitted to have any part in the good work.

The habit of close personal oversight was kept up as long as the young Christians remained within reach, which, in some cases, was more than a year. Frequent interviews were had, to do what might be done, to prevent the coming in of coldness and declension. The best safe-guard against danger of this sort was found to be immediate and earnest entrance upon some Christian work, such as reading to or conversing with others on the subject of personal religion.

I felt more and more every day the absolute necessity for this continued watchfulness, examination, instruction and guidance, long, very long after the Christian profession had been made; otherwise, many a promising disciple would have made shipwreck of his faith. The same kind of oversight is still to some extent kept up with the absent ones by the frequent interchange of letters.

The result of my experience, in two and a half years of this kind of work, has been most encouraging. I find in many, I may say in most men, no aversion to conversation on the subject of religion; on the contrary there is a readiness to acknowledge its value and a degree of impressibility which have greatly surprised me. Some whom I have known have been in the habit of going to church as a mere form, with the idea of "getting religion" at a revival meeting; that is, if they have ever thought anything at all about it. With others, these revivals and their results have completely shaken confidence in the reality of religion, or have led them to steel their hearts against serious impressions. They are not to be "frightened into religion." The lukewarmness and worldliness of many army chaplains, and the frequent backslidings of professing Christians had also a most injurious effect. Yet, notwithstanding all these obstacles, kindness and sympathy, or interest shown in men's trials and temptations, and persevering efforts to instruct them and lead them to the Saviour, generally produced the best effect.

"My word shall not return unto me void," is God's own promise. Now whilst we fully expect its fulfilment, should we do so, not with folded hands, but with the kind of faith shown by the diligent husbandman, who, in sowing the seed, uses every art and improvement to ensure a good and bountiful harvest.

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REPORT OF A MISSIONARY MEETING RECENTLY HELD IN ST.  
PAUL'S CHURCH, CHESTNUT HILL, PA.

(Concluded.)

Mr. Wm. Welsh, in response to a previous invitation from the Chairman to the laity, said that he could not allow such a call to remain wholly unanswered. He rejoiced over every effort to *organize* the missionary work of the Church, because



spasmodic appeals can never produce a healthful missionary spirit, and they often deaden it. He then referred to the Roman Church as a striking illustration of the value of a thorough organization, and alluded to the august assembly convening at Rome, while he was speaking, to celebrate the anniversary of St. Peter's martyrdom, as an evidence of the power of organization even where the Church is corrupt.

Mr. Welsh spoke to the fifth resolution because it combined praying, working, and giving, each being equally necessary to promote a true missionary spirit. Working and giving to aid in saving souls, not only spring from fervent prayer, but they also incite to it and furnish the best tests of its spirituality. These means of refreshment are always around us, but we are rarely in the mood to draw the largest spiritual profit from our surroundings. He said that revelation calls upon nature to help us, and that day he had been taught by observing the grass of the field. The white clover, under the stimulating effect of light, opens its leaves that it may receive the sun's rays on the dark green and glossy side, radiating from the underside of the leaf all they cannot use advantageously. At even-tide it folds its tiny leaves, like the hands of a child during prayer—drawing the day's fever heat from the earth and radiating it heavenwards, until its own temperature is so lowered that the surrounding air is compelled to deposit dew on the under side of the leaf, where it can best drink in the refreshing moisture. If we, like that plant, hold constant intercourse with heaven, and live to dispense sweets and imperishable seed, surely the dew of God's blessing may be extracted from surroundings that will otherwise wither us and dwarf our spiritual life. If we do not evince a missionary spirit in the Church where we worship, by showing a personal interest in the spiritual welfare of all, however lowly, the genuineness of prayers and offerings will be questioned, and the spread of the Gospel hindered.

Before calling upon another speaker, the Chair recurred to personal experience in travelling through certain portions of Pennsylvania where, in riding for many miles, through a most beautiful and attractive country, no church edifice was seen, no spire pointing heavenwards told of a worship according to the grand and scriptural methods of our Church; a region where, if he had told any one that he was an Episcopal clergyman he would have given about as much information as if he had mentioned the title of some official dignitary of lands beyond the sea, whose political system had been unheard of by American ears. He hoped that the Rev. Leighton Coleman, of Mauch Chunk, whose work now lies in the Lehigh Valley, would make a statement of the character and prospects of that work.

In reply to the call, the Reverend gentleman said, that before he had any idea of ever laboring in that region, he had passed through it and noted many things that impressed his mind with the conviction that a great field was open for Church Missions there. Subsequent observation had satisfied him that a brilliant future is in store for the Church in the Lehigh Valley, if we be only faithful to our opportunities there. He gave a glowing account of the success which had attended efforts already made, and of the different points at which he had labored since his connection with St. Mark's, Mauch Chunk, and St. Paul's, White Haven. Everywhere, he had found the people ready and willing to receive and enjoy the services of the Church.

Many who had been connected with other religious organizations were wearied with the strifes and unsatisfying spiritual nurture which they afforded, and were glad to take refuge in the stable organization and grand liturgy of our Church. Openings were made and offers of support pledged where least expected. One gentleman had promised him to build a church at a certain point, when fifteen communicants should form the nucleus of a congregation. His own congregations sustained him nobly, not

only by their contributions, but also by co-operative work. He always desired to make the noble Church service as impressive as possible, as at all times, so especially when introducing it anywhere for the first time.

To secure this desirable end, he did not believe in discarding the surplice or mutilating the service by using only extracts from it; and because among those not used to our forms, it would be impossible to expect the responsive parts of the service, he took with him always his choir, and sometimes as many as twenty-five of his congregation, when going to a place for the first time to establish services. Prayer-books were taken for distribution, and it took a very short time, by the aid of choir and accompanying laymen, to establish a service as full and regularly responsive as in the best trained congregations. People seemed to be naturally drawn towards it. At one place he had expected some difficulty, because some of the townspeople, hostile to our Church, had engaged a "crack preacher" of their own to come simultaneously with his own visit, and hold a meeting with a view of drawing away others from his service. But on his arrival at the room where the Church service was to be held, he found it full; and people were flocking there in such numbers that he had to secure the help of all the available boys to bring in barrels and boards to extemporize the extra seats needed; and the service, far from being a failure, was a most decided success. He mentioned these things to show the spirit of the people in that region, and to prove that our opportunities could not be better, if we only be willing to set to work in earnest. In conclusion, he said that the experiment of the "Free pew system" had been a decided success in both churches, at Mauch Chunk and White Haven.

The Rector of the parish said, that owing to the late hour (it was ten o'clock, and the meeting had convened at eight,) his remarks would be brief. Two things had been made manifest by what they had heard during the evening: First. That there was need of organized effort; and, secondly, that the ministers of our Church were everywhere welcome. A third fact needed to be stated. The money put at the disposal of the Board during the year ending May 1st, 1867, was only eight thousand one hundred and sixty-three dollars and seventy-two cents, of which five thousand eight hundred and seventy-one dollars and thirty-eight cents came from churches in Philadelphia, and one thousand two hundred and ninety-two dollars and thirty-four cents from those out of the city. He contended that this beggarly pittance for the evangelization of the spiritually destitute places of this great Diocese ought to bring the blush of shame to the face of every one who loved his Church and believed it to be a true branch of Christ's Holy Catholic Church. When men were *interested* in any matter, they could spend money fast enough. In the city of New York over thirty millions of dollars were expended during a single season upon the pleasures of ball going,—and in Philadelphia, when a theatre was to be erected, or any scheme of self-gratification or pride to be carried out, it was not difficult to secure immense sums. He believed, with Mr. Welsh, that praying should accompany giving and working, but without giving and working, praying would amount to but little. One very important means of promoting this great cause of missions is *giving* freely; and he believed that the best way of securing large gifts in the aggregate would be found in pledging *every one*, men, women, boys and girls, to give even a *little*, each week, systematically. Every one would then become interested in the work. Otherwise the interest would be confined to the few who might give largely. The true plan was suggested by an Apostle, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Let us try the experiment and see if the windows of heaven be not opened, and a blessing poured fourth until there be no place to receive it. In conclusion, he moved the adoption of the preambles and resolutions.



The Chair, in rising to put the motion, said, that not only the duty, but also the *privilege* of giving to the cause of the extension of God's Kingdom should be seriously considered, and he reminded the assembly that the sixth resolution was in these words: "We, here present, will co-operate in hearty earnestness with the Diocesan Board."

The preambles and resolutions were then passed unanimously, and after the whole assembly had heartily joined in chanting the Gloria in Excelsis, the Rev. S. Durborow offered the concluding prayers, and dismissed the meeting with the blessing of peace.

The discussion of the resolutions was but partial, owing to the want of time. Some of them, as for instance, the fourth, were not touched upon at all; but it is hoped that some action will be taken upon what it suggests at the next quarterly meeting in September.

Meanwhile, a good work, felt to be so by all present at this meeting, has been inaugurated.

God grant it may steadily go on until abundant results be attained to His glory, in the salvation of many souls.

J. A. H.

ATCHISON, KANSAS, July 16th, 1867.

DEAR DR. TWING: May I hope that some of the readers of the SPIRIT OF MISSIONS will be glad to hear a few words about Kansas? The two great Senatorial excursions that have just passed through our State were charmed with what they saw. I trust their report may awaken a desire in some Christian mind in the East to do something to aid in securing this fair land for Christ and His Church. Thirty thousand dollars were spent in those excursions. What would we not give for a like sum for the treasury of the Lord? Is it any wonder that our Bishops' hearts ache, and break too, when their children are crying for bread—the bread of life, and they have none to give? Here is a letter received a few days ago. It speaks for itself.

"DEAR BISHOP VAIL: I have taken the liberty to inform you of our situation. There are four families of us, numbering from seven to nine souls in each. Can you send some good shepherd to us, who would love us, not for our refinement or worldly goods, but for His sake who died for all? I remain, one who tries to serve the Saviour and Lord."

The country is so new and so poor that, for some years at least, our help must come from abroad. How few realize the fact that the oldest white person born in Kansas, is now only twenty-one years of age; and that where the City of Leavenworth now stands, with its twenty thousand inhabitants, and thriving business, thirteen years ago, the first log-hut was erected. The Romanists are fully awake to the importance of securing influence in this State. On the highest point of land in Leavenworth, so as to be seen for miles in any direction, stands their cathedral, with a splendid Bishop's residence adjoining, while our Church leaves her Bishop without any house at all, dependent upon the courtesy of one of his presbyters for a shelter under his roof, for himself and his family.

But I want to tell you of a visitation to the little town of Manhattan. It lies at the junction of the Big Blue and Kansas Rivers, on a lovely plain, surrounded by the peculiar bluffs of the prairies, rising and falling like waves of emerald, with a beauty most exquisite, but so entirely their own that they must be seen to be at all appreciated. I was constantly reminded of the words: "As the hills stand about Jerusalem," in look-

ing at them. The village contains about one thousand inhabitants, and one of the first objects to attract the eye of the traveller, is the beautiful stone church for which the little band of Churchmen, aye, and Churchwomen, too, have labored and prayed for years. It was Saturday afternoon when we arrived, and busy hands were at work then, making some temporary chancel arrangements, that it might be ready for the Sunday services. It is the fruit of much toil and self-denial. One parishioner instead of building himself a house has lived in the greatest discomfort for years, that all he could save (and it is enough to provide him a comfortable home) might be given to the House of God. Their hopes are, at length, almost realized. We gathered on that Sunday morning a thankful company to pour out our prayers and praises in the beautiful words of our liturgy. Not an adult there was born in Kansas. From the hills of New England and the happy homes of Pennsylvania they had wandered far, but where all else was strange, the sweet voice of their Mother, the Church, spoke to them in the dear familiar words of prayer and praise. In the afternoon twenty-seven persons came forward to receive the rite of Confirmation. The scene was a most solemn one; a deep seriousness seemed to pervade the whole congregation, and as the light of the setting sun streamed through the stained-glass windows and fell upon their bowed heads, I am sure many a heartfelt prayer went up that they might continue Christ's faithful soldiers and servants unto their life's end.

Notice was given that if any present who had come there undecided had been led by the services of the day to determine henceforth to serve the Lord, a special Confirmation would be held for them. A lady and gentleman signified their desire to be confirmed, and on Monday evening, in the church, they also received the laying on of hands. So ended the visitation. God grant that the seed sown may bear an abundant harvest. And for the red-men, who so lately held undisputed possession here, now wanderers and exiles, I would crave a blessing. I never see one that I do not long to tell him of the Saviour; but since that cannot be, it is an unspeakable comfort to tell the Saviour of them; to ask Him to put it into the hearts of some of His people, to give themselves to the work of carrying the glad tidings of salvation to these heathens who are perishing at our doors. Christians, pray for us—pray—pray for us.

#### LETTER FROM DR. LITTLEJOHN.

ON THE NEBRASKA BANK OF THE MISSOURI, }  
August 10, 1867.

REV. AND DEAR BROTHER: On arriving at Chicago, I learned from Mr. Edwin H. Sheldon, Warden of St. James' Church (Bp. Clarkson's old Parish), that he was on the eve of making a trip to Nebraska and the regions adjacent, and that some fifteen or more of the Bishop's former parishioners were to join him on the excursion with a view to spending a few days at Talbot Hall, where Mrs. Clarkson, during the summer vacation, dispenses that graceful and cordial hospitality of which many of the clergy, East and West, have so often partaken. Mr. Sheldon, with characteristic kindness, invited us to join his party. His arrangements for the trip to Omaha (a distance of about five hundred miles,) were so complete in every particular as to render the journey (sometimes an unpleasant one) one of singular comfort and enjoyment. About one hundred miles east of the Missouri, we entered, soon after sunrise, the splendid and picturesque valley of the Boyer River. It may be that Iowa can boast of many such



regions within its limits; if so, it can well afford to hold up its head as among the foremost of the Western States in fertility and beauty. Omaha is what New England people call at first sight "a smart town." Located on the west side of the Missouri, upon high ground, which commands a fine view of the river and of the rich bottom lands and towering bluffs on the opposite side in Iowa, it rejoices in the distinction of being the starting point of the Union Pacific Railroad. It presents the usual characteristics of a new Western city. It is disposed to make the most of its real and of its imagined advantages. It sees visions and dreams—dreams of a future to which Chicago furnishes the only parallel. Property values are inflated. Corner lots command a premium. Hotels and stores and residences are going up with a rapidity that astonishes one not unfamiliar with the energy and enterprise of Eastern life. People owning homesteads a mile away from the centre are getting ready to sell out at high prices, and push farther on. In all this resolute, hopeful, stirring, conquering life, destined to spread over these almost boundless plains, it is hard to say what is real and what is fictitious. The wealth of Empires sleeps in this remarkable soil, which disappoints expectation if it does not produce, with very moderate care, corn twelve feet high and seventy-five to one hundred bushels to the acre. On the innumerable slopes, heavy with verdure which the hand of man has done nothing to produce, may wander flocks and herds sufficient to feed a populous kingdom. What is true of Omaha is true, in some degree, of scores of towns rapidly rising into notice in this new-born State. Ten years ago there was scarcely anything on the western side of the Missouri except what nature put there. To-day you behold flourishing settlements. You travel over well broken roads. You see, in every direction, well tilled farms, with valuable improvements. You hear in the neighboring fields, go where you please, the hum and hurry of the harvest. Huge stacks of grain dot the road-side far and near, like piles of gleaming gold. It is not for me to forecast the future in the interest of agriculture and trade, or to set down an estimate of the wealth and power certain to grow up here. I leave all this to the economist and politician. I look another way, and endeavor to see how this prolific and wonderful life shall be brought under the sway of the Cross; how this stupendous development shall be converted into a willing servant of the Church. I confess that my first feeling is one of sadness and discouragement. For, after all we have done, I can see at a glance that we are not at all up to the emergency of the hour. Our people at the East have not yet learned the alphabet of their duty in this direction. Our plans are too small. Our giving is too stinted. Our thoughts and sympathies, our hopes and fears—all alike come short of the work which God has laid upon us. These were my earliest, and they are rapidly becoming my deepest impressions as my opportunities of observation increase. They are impressions, moreover, derived from a quarter in which it must be admitted that the Church is doing more to lay the foundations of future strength than she has ever done in any new country before.

It is most encouraging to know (and I desire that my testimony may have the widest publicity,) that though the Church at large is grievously at fault, her individual servants, from the leader down to the humblest subordinate in this portion of the field, are thoroughly, intensely alive to the magnitude of the issue which confronts them. The Bishop of Nebraska is doing the work of an Evangelist as well as that of a wise master builder. The proofs of his energetic and judicious management appear wherever he has undertaken to plant the Church. One has only to journey and to work with him to be assured that he carries about with him a profound sense of the wants of his important jurisdiction, and that he is busy night and day in contriving how to meet them. There is not a town or settlement in the State in which he has not organized and estab-

lished the services of the Church, and few for which he has not provided well appointed Church schools that, in spite of unforeseen obstacles and delays, will soon be doing a good work. He has also secured in every town to be built along the line of the Union Pacific Railroad, an eligible site for a church, school-house and parsonage. His visitations are occasions for thorough work among the people. In each place he remains long enough to become acquainted with its leading men, and explain to them his plans and wishes for the religious benefit of the community,—in no case failing to set on foot some movement which will command the general sympathy and co-operation. If a church is needed, or a school, he causes the town to be canvassed to ascertain what the people are willing to do toward its establishment,—assuring them of his readiness to advise with and assist them. In this way he seeks to occupy the ground at every point of any promise. In some cases he has been able to do this in advance of every other Christian body. But besides the work going on in villages and cities, systematic and earnest efforts are made to gather together at convenient centres the sheep scattered over the sparsely settled portions of the country. Individuals and families of Churchly sympathies are carefully searched out in the remoter districts, and made to feel that their Bishop remembers them. Though I have been in Nebraska only a few days, I have seen enough to satisfy me of the wisdom and success of this kind of work. Already the Bishop is recognized in every part of the State as a conspicuous and influential friend of the people, and an able advocate of all measures favorable to the intellectual and religious advancement of the community. What is true of the Bishop is equally true of the most of the clergy working under him, so far as I have had opportunity of observing. It is but simple justice, not praise, to say that the Missionaries of the Domestic Board are laboring with marked fidelity and success, and sometimes amid privation, discouragement and loneliness, of which the Church at the East has no adequate conception. This work of the ministry on the border has no romance. It is very prosaic and very hard; and the man who does it well must not only have a heart for it, but must also be a man of *nerve and grit*—a man not afraid of the rough and tumble of life, equipped and ready for trial, patient of fatigue, solitariness and opposition, and holding the truth with an intelligent, discreet boldness and an unyielding tenacity.

No man deserves better the honor and gratitude of the Church than the servant of Christ, who, as the fruit of years of patient struggle, builds a new centre of Christian influence amid these wild wastes of indifference and ungodliness, stretching out on all sides from the frontier of our civilization. Many a man has done this and yet has been allowed to spend an old age of want and sorrow, and then to die unhonored and unsung. This a cruel neglect, a cruel wrong! May the Church see to it, that her faithful workers in these far-off fields receive no such treatment in the future.

On the 27th of July we left Omaha for Nebraska City, going down the Missouri in one of the flat-bottomed boats so common in this region. So rapid is the current of this strange and capricious stream, that we steamed nearly one hundred miles in less than four hours. The Missouri certainly has no rival in the world in every feature that can make a navigable river disagreeable. It rolls through nearly all its immense length over shifting beds of quick-sand. It is swift, crooked and muddy, constantly shifting its channel and eating away its banks, deeming it a very trifling performance to cut away an acre of land in a day. Going up stream, a steam-boat does well that makes an average of four miles an hour; and it was not at all unusual to have the eye turned to sections, along the shore, where whole farms of fifty acres had been borne away by the turbid flood. The rapid construction of a railroad along its eastern bank,



from Omaha to St. Joseph, and from these points north and south, will soon make this river an obsolete institution.

Nebraska City has a population of six thousand five hundred. It is pleasantly situated and well laid out. The map of the town gives the usual evidence of great hopes in the future. This place has already experienced some of the strange fluctuations of business which sooner or later overtake all these sanguine cities of the West. One year ago its streets were filled with wagon-teams, engaged in carrying freight to Colorado; and its traders did an enormous business in furnishing supplies to emigrants crossing the plains. The Union Pacific Railroad has put an end to all this, and Nebraska City has at once settled down into a well appointed, quiet town, waiting patiently for something to turn up that will restore its former prosperity.

The parish was organized here some nine years ago. The church is tasteful and commodious: the congregation quite musical and intelligent. The musical portions of the service are performed with a fullness and animation that would do credit to many a leading parish at the East. In the absence of the Rector, who is endeavoring to recuperate his broken health, I have officiated several times, at the request of the Bishop and the vestry. This parish exhibits so many elements of strength that it must become self-supporting in another year; and, from what I learn, I have reason to believe that such is the expectation of the congregation.

When I left home it was my intention to go as far West as Denver City—over five hundred miles from here—and to spend some days with Bishop Randall and Rev. Mr. Hitchings, who had given me a very cordial invitation to visit them. This part of my plan must be abandoned. The Indian troubles have become so threatening along the only line of travel as, in the judgment of those best informed, to render it imprudent for me to attempt the journey. I shall, therefore, devote the rest of the month to missionary work in Nebraska, some account of which I will send for publication in the October number.

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## EDITORIAL.

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### MISSIONARY CORRESPONDENCE.

OUR readers can hardly have failed to notice that, during the past few months, there has appeared in *THE SPIRIT OF MISSIONS* a much smaller amount of Missionary Correspondence than usual, and perhaps they have noticed this with a feeling of disappointment and disapproval; while it may be that our missionaries, on whom we depend for material for this part of our paper, have charged us with neglect of manifest duty. We claim the privilege of presenting a few words by way of explanation, if not of defence.

First, then, let it be stated that, since the introduction of the Children's Department into *THE SPIRIT OF MISSIONS* in January last, we have not had space for the old-time amount of Missionary Correspondence and such other interesting matter as our friends have kindly supplied. We could, indeed, at any time, have increased the number of

pages in our department, but this would have involved a corresponding increase in the cost of the publication, which its financial condition would hardly have justified us in assuming. Each month, since January last, some portion of the matter in hand has had to be laid aside for future use, or, as fresh matter is constantly accumulating, laid aside, not be used at all; and, in our judgment, the interests of the work could better spare a portion of the *Missionary Correspondence* than an equal amount of such other matter as we have presented. We have not the greatest confidence in our judgment, but, in the matter about which we are writing, as well as some other matters, it frequently happens that the necessity of adopting its decisions is absolutely forced upon us, and then, with fear and trembling, we do the best we can.

Then, again, many of our missionaries (thinking, perhaps, that their letters were not properly appreciated at this office, not seeing them in print,) have grown somewhat careless in the matter of preparing the reports which the rules of the Domestic Committee require them to make. We have now in hand nearly *two hundred* of these reports received since the first of July, very many of which are so carelessly written as to be unfit to go to the printers without more time expended upon them than we have at our command. If the course which we have felt constrained to pursue in relation to our *Missionary Correspondence*, for the past few months, has created an impression in the minds of any of those who are serving under appointment from the Domestic Committee, that their reports are not properly appreciated and treated by us, and so that care in preparing them is a work of supererogation, we are heartily sorry for it, and would beg pardon for our part of the mischief, if we could convince ourselves (perhaps others can convince us,) that we have had any part in it.

We have arrangements in contemplation by which ample space will be provided for the reports of all our missionaries, and we hope that they will forward them to us in such a condition that, without any particular care on our part, they may pass directly into the hands of the printer.

We trust that we have no disposition to shirk any portion of the work that properly belongs to us, and we are *certain* that we have no time to do any portion of the work that properly belongs to others. If any of our missionaries shall feel themselves constrained to regard what we have here written as scolding, (we have no right and no disposition to scold them,) they are at liberty to scold back to their heart's content. We are anxious to keep the condition of our missionary work in all parts of the broad field constantly before our people. We wish the sympathy between our missionaries and those who give money and offer prayers for their support and success, to be as intimate and tender as possible. Our *Missionary Correspondence* may be made to serve the high purpose of making this interest and responsibility consciously real and largely productive in thousands and tens of thousands of the members of our Church. Our missionaries, faithful in their work, have it in their power to make *their* department of *THE SPIRIT OF MISSIONS* its most attractive and useful feature. We respectfully request them to do what they can to this end.



## PAYMENTS.

SOME of our Missionaries have been subjected to inconvenience, if not to serious trial, by failing to receive their stipends within what they may well have considered a reasonable length of time after the forwarding of their reports, or after the stated periods at which payments are made. Our practice is to forward stipends as soon as possible after reports are received. To forward them *before* would be a violation of the rules of the Committee. The mails do not always perform the duty assigned them. Of late, they have frequently failed in this matter. We request that, for the future, if our check is not received within ten days after the time at which the report may be supposed to have reached this office, it be assumed that the mails have failed in their work, and that a duplicate be forwarded without delay. *Let it be remembered that in no case can a check be sent till a report has been received at this office.*

## A MEMBER OF THE DOMESTIC COMMITTEE IN THE FIELD.

The Rev. Dr. Littlejohn is spending his vacation in Nebraska, and by request of the Domestic Committee, is acting as their representative, to convey assurances of their sympathy to the missionaries whom he may chance to meet, and to collect information which will aid them in arranging their future plans of work in that region. Dr. Littlejohn, as our readers will learn from a very interesting letter of his in our present number, is making very careful and extensive observations. We learn from others that, though resting, he is hard at work. In letters recently received from Nebraska, we find plentiful expressions like the following: "Dr. Littlejohn preached a most powerful sermon, full of burning words of love. This sermon and the Rev. preacher will be long remembered by the people of Nebraska." "Dr. Littlejohn preached again, and his sermon was full of glorious thoughts and sound logic." "To shake the hand of Dr. Littlejohn, to feel his warm grasp, under my own roof, was a treat that I had not expected." "His kind words of encouragement and counsel have awakened in my soul fresh desires to work for Christ and His Church."

All this is as it should be, and is no more than we expected. We sincerely hope that the example of Dr. Littlejohn will be followed by many others. It seems to us that it would be well for many of the Rectors of our strong parishes at the East to make frequent journeys of missionary observation and work through the West. Thus encouragement would be carried to those who need and deserve it. Thus accurate information as to existing needs and opportunities would be gathered and brought back to influence those whom God calls to great service in these times and in this country. Thus the proportions of interest and responsibility in a grand common work would be properly adjusted, and Christian liberality would be stimulated to worthier action in dealing with questions of the broadest and gravest significance. Politicians, merchants and capitalists travel through the West, and make broad and careful observations as to its present and prospective capabilities in all things appertaining to their interests. Into and through our vast Western country, let us have *Rectorial* as well as *Senatorial* excursions. Let those who hold high and influential positions in the Church—who have, in the congregations, to which they minister, the rich man of the land—go forth, and make equally broad and careful observations, in the interests of religion and a Christian civilization, and come back and make their report. Let them go and speak kind words of sympathy and encouragement to our Frontier Missionaries, and preach to the people the great salvation, through Christ our Lord. They will come back with their conceptions of our opportunities and duties greatly enlarged, and with their own souls refreshed and strengthened. We have a great work to do, in a great country. Let those whom God has called to be leaders in this work, go and see it, and come home and make their reports as to its progress and its needs.



## Department of the Young Soldiers of Christ.

DEAR YOUNG SOLDIERS:

Since the 14th of June, the date of our last report to you—just two months—THREE THOUSAND TWO HUNDRED AND TEN recruits have been added to our Army, or almost *three Regiments*; making the whole number, at this date, Aug. 14th, more than TWENTY-SIX THOUSAND. The bounty money now amounts to \$7,543.02. Thus, you perceive, that our Army is steadily increasing. In seven months we have enrolled more than one fourth of the ONE HUNDRED THOUSAND originally asked for. Of course, we do not expect, at the end of another period of seven months, should we live so long, to be able to say that we have FIFTY-TWO THOUSAND of the dear children of the Church in our Army; and yet, judging from present indications, we shall certainly be able at that time, to make a most satisfactory report relating to our success in recruiting the Young Soldiers of Christ. We are greatly encouraged by what has already been accomplished; more than this, we are thankful to our Heavenly Father for the extent, to which, by His gracious favor, we have been enabled to interest more than TWENTY-SIX THOUSAND CHILDREN in the work of Domestic Missions. Their offerings, for seven months of this year, equal nearly one seventh of the amount contributed by our *whole* Church to the funds controlled by the Domestic Committee, during the *whole* of the previous year; and yet



the money, though not inconsiderable in amount, and needed and employed in work as sacred and urgent as mortals ever engaged in, represents, according to our view of the matter, only a small part of the good accomplished, or put in a hopeful way of being accomplished.

Twenty-six thousand children, thinking and talking, and many of them praying, with reference to a definite Christian work, and this work absolutely stupendous in its opportunities and obligations—twenty-six thousand children, talking and reading, and, many of them, we happen to know, *pleading* with their parents and friends, in relation to this work—twenty-six thousand children, passing through the first stages of a training which, we have every reason to hope and expect, will, in future years, in many instances, influence entire personal consecration to the service of our Divine Master—twenty-six thousand children, and the number steadily increasing, learning to be *missionaries*, in thought, in conversation, in denials of self, in a winning influence exerted upon others; all this, to our view, has a present and prospective value, which money, in any amount, is utterly inadequate to represent.

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#### SOMETHING NEW IN PROSPECT.

THE DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST, without any of the bustle, noise and excitement that commonly wait on the organization of the armies of the world, is taking on proportions that surprise some good people, and alarm others. The surprise is harmless, and the alarm, we trust, will bring no great interests to grief. We have several appliances in mind which, in due time, will be brought to bear upon our young Army, with a view to the direction of its movements and the increase of its efficiency. One of these appliances is a new monthly CHILDREN'S PAPER, to be called THE YOUNG CHRISTIAN SOLDIER. How worthy of the dear children of our Church, and of the great and blessed work in which we are trying to interest them, we shall be able to make this Paper, we cannot say; we mean, however, to do all we can to this end. We are now arranging with some of the best and most successful writers for children in our Church, to contribute regularly to the columns of "THE YOUNG CHRISTIAN SOLDIER." Our helpers already engaged, and others with whom we are in correspondence, and whom we mean to secure, are all that any one could desire. Then we shall have excellent helpers, and a large number of them, in another department of the work. The first number of our new Paper, for January, 1868, will appear in the early part of December, and by that time we shall have made arrangements with more than THIRTY THOUSAND AGENTS to assist us in giving it circulation; and better agents they will be than any other man even employed for such a purpose. The more than Twenty-six Thousand Young Soldiers already enrolled in our Army, will understand what we mean. So far they have not failed us in anything that we have asked them to do. We trust them most confidently for the future. A prospectus, containing all the information that can be desired, will be issued in due time.

# The Story of a "Stamp."

## CHAPTER XII.

THE capacious Doctor spoken of in our last chapter, had not spent quite all of his dollar's worth of five-cent stamps; when, one day, as he sat at his table looking over his letters, there came in a lady who led by the hand a little boy, of course I could not see either of them, for I was shut up in his pocket, but I could hear their voices.

"Is this Dr. Twing?" asked the lady.

"That is my name," replied the Doctor, with his usual courtesy.

"Well, sir," she said, "I have come on rather a strange errand, and I will intrude on your time but a moment. The fact is that my little boy here is an incredulous sort of a fellow, and he won't believe that there *is* any Dr. Twing. He says that 'Dr. Sing is only a story-book-man.' And I've brought him to see you to-day to convince him that you are not a myth but a reality."

"Well, madam, I think we can soon convince him that a myth that weighs about two hundred and fifty pounds ought to be classed with real things. I am very glad you have brought him, for I do love to talk with children. What's your name, my little man?"

"Charlie."

"That's a good name. I had a *horse* once that I called Charley. But you aren't a horse, are you?"

"I can *p'ay* horse; an' I dot a rocker-horse, home."

"Is your horse big enough for me to ride on?"

"No: he's too 'ittle an' you's too big."

"Well; now, tell me your *other* name. What's your name beside Charlie?"

"My name Charlie Cheeryble."

"Is it! Are you little Charlie Cheeryble? I am *so* glad to see you! Why, do you know, I would have given fifty dollars to see you, any time since I first heard of you! You are one of *my* boys, Charlie, and I want you to come and live with me."

"I'd rudder not! you can live wiv me."

"Would your papa give me five cents every Saturday night?"

"'Es; if you be a dood boy."

"What do you do with your 'ittle stamps' now-a-days? Do you spend them for 'can'y'?"

"Sometimes."

"And sometimes do you buy gum-drops for Tom?"

"No; I do (go) to anudder store, now, an' he don't know where it is."

"Ah, I see: you are afraid to expose yourself to the temptation of Tom's 'mouf'. But sometimes you give your money for the 'heeden', don't you?"

"Yes, Doctor," said Mrs. Cheeryble, "Charlie has become quite benevolent lately. He gives away quite as much as he spends."

"I am very glad to hear that," said the Doctor.

"And Charlie, if I give you five cents now, what will you do with it?"

"Don't know."



"I'll try you, Charlie. Here's a 'tittle stamp,' and you may do just what you please with it: but the next time you come to see me—and you must come every few days—you must tell me what you did with it."

And Dr. Twing took me out of his pocket—yes, *me*, to my great joy—and put me in Charlie's fat little hand. I could hardly believe my *five senses* when I found myself once more in the possession of my first and dearest friend. Of course I could not but love Lucy, but Charlie I remembered with a peculiar affection. How earnestly I wished I had the gift of speech that I might talk with him, and ask him if he remembered me; but then I reflected that when he knew me, I was bright and clean, while now I was wrinkled, and had lost all fairness from my face. It was better, on the whole, that I could not speak.

Soon after I had left the stout hand of the Doctor for the chubby fist of Charlie, Mrs. Cheeryble rose to go, saying her object was accomplished, evidently, in securing a conviction in Charlie's mind of "Dr. Sing's" reality of bodily presence, and that besides this, she had herself had the pleasure of making his personal acquaintance. Something was said in reply by the Doctor to the effect that the pleasure was mutual, and so Mrs. Cheeryble was most politely bowed to the very head of the stairs.

"Come again, Charlie! and be sure to come again soon!"

"'Es; I tum adain."

We had not gone far on our way home when we saw an organ-grinder who ground wretched music from a little old box, but who had a monkey. I have heard it remarked that monkeys are more profitable than music, that a poor organ with a monkey, made more money in a day than a good organ without a similar attendant. Be that as it may, the monkey proved a great attraction to Charlie, who broke from his mother's hand and ran toward the group which surrounded the organist. His mother called after him in vain. His last words, as he ran away, were:

"I want to see the 'tittle moosic-boy!"

I began to be somewhat alarmed lest Charlie should allow his admiration for the monkey to suggest the offer of poor me to the little rascal. I dreaded the possibility of falling into the clutch of those dirty paws, and the transfer afterwards to the even dirtier possession of his Italian master. Mrs. Cheeryble came up just in time to prevent the realization of my worst fears. Charlie had been having a discussion with a little ragamuffin who might have been Tom Tatter's own brother.

Tatter had said that the monkey was *not* the organ-man's son, and Charlie was replying that he *was*, "'cause he *look* like him;" and he was just holding me out, to the young foreigner in token of his regard, when Mrs. Cheeryble grasped his hand.

"Why, Charlie," she exclaimed, "you *wouldn't* give Dr. Twing's present to that dirty little monkey!"

"Why, mamma," said Charlie, "isn't he a heeden?"

Mrs. Cheeryble succeeded in preventing this "foreign" disposal of "domestic" funds, and at the same time saved me from a terrible fate, for which interposition I have never ceased to be grateful.

I ran another risk of being suddenly parted from my friend while we were passing a fruit-store, but partly through persuasion and partly by authority, Mrs. Cheeryble succeeded in getting us safely home. And here I must be permitted to rest myself awhile.

## MISSIONARY CORRESPONDENCE.

## TEXAS.

*Indianola*.—REV. J. M. TAYS.

MY DEAR DOCTOR: It is now some time since I wrote you; to me it has been a season of hard work, but not without its encouragements.

You have been made acquainted with my round of duties. I have lately been much engaged in preparing a class for Confirmation. And you will rejoice to hear that, in my mission in this remote corner of the vineyard—in these degenerate times—twenty-nine persons of various ages, have come forward and declared themselves for God and His Church. During the year I have baptized thirty-eight persons of all ages.

Richmond and La Grange give indications of increasing spiritual life. In the latter place the Bishop complimented us for having the most thorough trained Sunday-school in the State.

The past has been a year of great depression on account of the failure in the cotton crop. But the great anxiety of the people to have comfortable churches wherein to worship God, has induced them to do something. Through the exertions of a lady at Richmond \$1,000 has been promised towards the rebuilding of the church at that place. At Columbus \$250 was raised by a fair for a church-building fund.

At La Grange a lot has been secured, some money raised, and a subscription started for the purpose of building a church.

But my heart saddens when I think that these little flocks—these faithful flocks—are to be left, for the present, and perhaps for a long time, as sheep without a shepherd.

Our good Bishop is perplexed to get men to occupy our posts in this frontier field of the Church; and he has often to make changes, not because he thinks his missionaries are not wanted, or are not useful

at certain points, but because he thinks they are more needed and will be more useful at others. So he has thought it best that I should leave the field I have for some time occupied, and return to this rapidly growing coast town, Indianola. Oh, that the Church would unitedly pray to the Lord of the harvest to send forth more laborers into His harvest.

I have just reached the new field, and I believe there is here a good work before me. May the Lord give me health and strength to do His will. I will soon inform you of our prospects and requirements.

## NEBRASKA.

*Plattsmouth*.—REV. G. CHARLES BETTS.

REV. AND DEAR SIR: I have the great joy of communicating to you that the finest Church in Nebraska was consecrated to the service of God on Trinity Sunday by our noble Bishop; the Rev. J. H. Tuttle, Rector of St. Luke's, New York, preaching the sermon—a most excellent sermon—which the Clergy requested for publication. I will send you a copy. The day was indeed an high day for us; never before were so many clergymen together in Nebraska. We had the Rev. Mr. Hinman, from the Santee Indians, at Niobrarah; Rev. S. Hermann, from Brownell Hall; Rev. J. G. Gasmann, from Talbot Hall; Rev. C. H. Rice, from St. Marys; Rev. G. R. Davis, from St. Johns; and Rev. T. P. Hutchinson, from the Church of the Holy Trinity—in all one Bishop, seven Priests, one Deacon, and one to be ordained. The church could have been filled twice over, although the morning was somewhat dark and lowering.

Two of the daughters and a son of Mrs. Young, our benefactress, were present, having in company with Dr. Tuttle experienced great difficulty and some real danger in reaching us. You can imagine how nervous and anxious we all were that they should reach us safely. As Saturday wore away, and they did not come, and



the telegraph afforded us no relief, we were sore troubled. On Sunday morning we commenced service very sorrowfully without them; but just as the first lesson was being read, we were startled by loud knocking on the vestry door, and to our joy met Dr. Tuttle and two of our clergy. The Dr. had barely reached the chancel before it was time for his sermon; and when the service was concluded and congratulations over, we learned that the Rev. Messrs. Hermann and Hinmann, the Misses Young and their brother, had been ferried over the foaming Platte in a light skiff, and over two or three slews, and then, after capturing a heavy farm wagon, had reached us with much difficulty. We devoutly thanked God for their safety.

After morning prayer, my father was admitted to the holy Order of Deacons, and has been sent to Rulo. In the afternoon the Sunday scholars and members of the parish met, and Miss Lilly Simpson and Miss Birdie Clarke on behalf of the Sunday school presented to the Misses Young a basket containing bouquets of beautiful wild flowers from each class, after which the gentlemen of the vestry came forward and

my senior Warden, Hon. Gaylord J. Clarke, in a most touching and eloquent speech, returned the thanks of the parish to Mrs. Young, through the ladies, for her munificent gift. The Rev. Dr. Tuttle replied most feelingly, and all in the congregation were profoundly affected. In the evening the Misses Young entered the choir and sang as an opening sentence Mosenthal's magnificent arrangement of "I will magnify thee O God my King," and I am sure Rector and parish almost envied St. Luke's, New York, the membership of two such ladies, and two such splendid voices. After service four persons were presented for confirmation.

Altogether, the day was a happy one and the services grand, and the influence, I believe, wide and good. Already, I have received from the heads of two families requests to become members of the Church. I am very hopeful that our future will be bright. I have had a parish school in successful operation for the past seven months, with an average attendance of forty, in which the daily Morning and Evening Prayer of the Church is celebrated.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 1st to Aug. 1st, 1867:—

Maine.			
Brunswick—St. Paul's.....	\$1 97	\$1 97	
New Hampshire.			
Walpole—St. John's.....	3 00	3 00	
Massachusetts.			
New Bedford—Grace S. S., of which for Nashotah, \$20; for Colorado, \$5.....	25 00		
Grace, for Bp. Whipple to endow Clement Shiverick's scholarship, in memoriam, from Mrs. Mary Shiverick, per Rev. Dr. Mulchahey.....	15 00		
Taunton—St. Thomas', Mrs. S. C. Crocker, 1/2.....	50 00	1575 00	
Rhode Island.			
Pawtucket—Trinity, for Bp. Whipple...	27 00	27 00	
Connecticut.			
Branford—E. F. Rogers S. S. class, for Rev. J. H. George.....	10 00		
Bethel—St. Thomas .....	5 00		
Cheshire—St. Peter's S. S., of which for Faribault, \$2; Rev. S. D. Hinman, \$5; Bp. Clarkson, \$5; Bp. Randall, \$5; Bp. Whipple, \$5.....	22 00		
Danbury—Boys of Deer Hill Institute, miss'y box for Salt Lake Mission.....	1 00		
Hartford—Christ.....	42 21		
New Haven—St. Thomas', of which from Ladies Aid Soc'y, for South clergy, \$200; from S. S., \$40.....	240 00		
Seymour—Trinity.....	12 00		
South Glastenbury—St. Luke's.....	27 50		
Salisbury—St. John's.....	20 00		
Stratford—Christ.....	151 00		
Trumbull—Grace.....	6 00		
Windham—St. Paul's.....	0 75		
Waterbury—St. John's from a brother, for Salt Lake Mission.....	5 00		
Warehouse Point—St. John.....	50 00	592 46	
New York.			
Albany—St. Paul's, for Rev. G. W. Foote.....	75 46		
Brooklyn—St. Ann's, a member, Holy Trinity, of which for Bp. Clarkson, \$1000; Bp. Randall, \$300.....	2259 13		
St. John's.....	63 00		
E. F. O., of which for Bp. Tuttle, \$50.....	100 00		
Balston Spa—Christ.....	52 77		
Coldspring—St. Mary's, of which from R. N. Parrott, Esq., \$200	267 87		
Chariton—St. Paul's, a member for Bp. Tuttle.....	10 00		
Fort Edward—St. James'.....	14 31		
Kinderhook—St. Paul's S. S., for Bp. Tuttle.....	20 00		
White Plains—Grace S. S., for Rev Dr. Breck.....	11 83		
Little Neck—Zion, of which from S. S., \$20.25.....	133 64		
Morrisania—St. Paul's, Mrs. McMahon	5 00		

<i>New York</i> —Annunciation, Geo. Wright, \$25; C. E. Wright, \$25.....	50 00
St. Mark's, a member, of which for Rev. G. W. Foote, \$25; for Bp. Clark- son, Santee Indian Miss., \$25.....	50 00
St. Andrew's (Harlem).....	50 00
"E" for Rev. E. P. Gray.....	75 00
Lillie B. Ferry, for Rev. F. Moore.....	2 22
Louis McLane, for Mrs. T. F. Scott.....	100 00
<i>Oyster Bay</i> —Christ, of which from S. S., for Salt Lake Mission, \$5.35.....	80 95
<i>Portchester</i> —St. Peter's.....	50 00
<i>Rossville</i> —(Staten Island) St. Luke's per Am. Ch. Miss. Society.....	32 68
<i>Sandy Hill</i> —Zion.....	14 72
<i>Whitestone</i> —Grace.....	30 00 3549 08

**Western New York.**

<i>Bath</i> —St. Thomas.....	11 00
<i>Baldwinsville</i> —Grace, for Nebraska.....	14 40
<i>Binghamton</i> —Christ.....	19 20
<i>Batavia</i> —St. James', five cent coll.....	20 56
<i>Buffalo</i> —St. John.....	75 51
Trinity.....	3 00
<i>Clinton</i> —St. James'.....	9 00
<i>Cuba</i> —Christ.....	3 50
<i>Geneva</i> —St. Peter's, for Bp. Whipple.....	30 00
<i>Le Roy</i> —St. Mark's.....	66 64
<i>New Berlin</i> —Mrs. H. O. Moss.....	10 00
<i>Norwich</i> —Emmanuel.....	14 13
<i>Oneida</i> —St. John's S. S., for Bp. Tuttle Mrs. W., for Bp. Lay.....	8 50 1 00
<i>Rochester</i> —Christ S. S., for Missions in Maine.....	100 00
<i>Weathersfield Springs</i> —St. Clement's... ..	6 00 392 44

**New Jersey.**

<i>Burlington</i> —Annie B. Morris, for Rev. G. W. Foote.....	2 00
<i>Elizabeth</i> —S. John's S. S., advent class, Memorial offering for Bp. Whipple, Divinity school.....	33 75
<i>Freehold</i> —St. Peter's, for Salt Lake Miss <i>Jersey City</i> —Grace, "Soldier of the Cross," 6 month's con- tribution.....	5 00 30 00
<i>Orange</i> —Grace.....	378 91
<i>Perth Amboy</i> —A friend.....	5 00 454 66

**Pennsylvania.**

<i>Bloomsburgh</i> —St. Paul's.....	19 50
<i>Birdsboro'</i> —St. Michael's.....	7 76
<i>Bustleton</i> —St. Luke's Memorial.....	4 00
<i>Douglassville</i> —St. Gabriel's.....	8 54
<i>Philadelphia</i> —"A. M.," for Santee Indian Mission.....	6 00
Oxford Ch., Trinity, "Mrs. Crawford's school for boys".....	40 00
<i>Williamsport</i> —Johnnie's 9th and Neddy's 11th birth-day.....	2 00 187 80

**Pittsburgh.**

<i>Meadville</i> —Christ, for Bp. Tuttle.....	7 53
<i>Pittsburgh</i> —Trinity.....	135 47 143 00

**Delaware.**

<i>Claymont</i> —Church of the Ascension, for Rev. Dr. Breck.....	102 00
<i>Laurel</i> —St. Philip's.....	2 00
<i>Little Creek Hundred</i> —St. Mark's.....	50 50
<i>Milford</i> —Christ.....	5 00
<i>Seaford</i> —St. Luke's.....	1 50
<i>Wilmington</i> —Trinity, for Rev. Dr. Breck.....	84 00 195 00

**Maryland.**

<i>Baltimore</i> —Hugh Davey Evans, Esq.....	50 00
<i>Washington</i> —Epiphany, a member.....	5 00
"Mrs. J. W. Chan- ler, to pay stipend of a missionary.....	20 00 255 00

**South Carolina.**

<i>Bradford Springs</i> —St. Philip's.....	3 00
<i>Glenn Springs</i> —Calvary.....	4 15 7 15

**Florida.**

<i>Apalachicola</i> —Trinity, of which from Rector's children, \$4.....	14 00 14 00
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**Mississippi.**

<i>Chatawa</i> .....	7 50 7 50
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**Arkansas.**

<i>Little Rock</i> —A lady, through Bp. Lay.....	4 75 4 75
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**Kentucky.**

<i>Georgetown</i> —Holy Trinity.....	12 00
<i>Lexington</i> —Christ.....	115 05
<i>Princeton</i> —St. John's.....	6 10 133 15

**Ohio.**

<i>Ashtabula</i> —St. Peter.....	22 25 22 25
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**Indiana.**

<i>Saundersville</i> —Trinity.....	2 00
<i>Worthington</i> —St. Mathew's.....	2 50
<i>Warsaw</i> —St. Andrew's.....	5 00 9 50

**Illinois.**

<i>Chicago</i> —St. James', Mrs. Nixon, for missions in Colorado.....	25 00
<i>Salem</i> —St. Thomas'.....	2 25
<i>St. Anne</i> .....	2 00 29 25

**Michigan.**

<i>Brooklyn</i> —All-Saints'.....	9 25
<i>Burr Oak</i> .....	4 20
<i>Cambridge</i> .....	2 25
<i>Three Rivers</i> —Trinity.....	5 00 20 70

**Wisconsin.**

<i>Appleton</i> .....	5 00
<i>Sparta</i> —St. John's.....	5 65
<i>Wagon Landing</i> .....	3 00 13 65

**Minnesota.**

<i>Rosemount</i> .....	4 20
<i>St. Peter</i> —Holy Communion.....	4 30 8 50

**Iowa.**

<i>Fairfield</i> —St. Peter's.....	5 00
<i>Lansing</i> —St. Luke's.....	5 00 10 00

**Missouri.**

<i>Reindeer</i> .....	6 00
<i>Springfield</i> —Christ.....	6 00
<i>Weston</i> —St. John's.....	2 00 14 00

**Nebraska.**

<i>Brownsville</i> —Trinity.....	10 60
<i>Nebraska City</i> —St. Mary's.....	5 00
<i>Nemaha</i> —St. John's.....	5 85 21 45

**Dakota.**

<i>Yankton</i> —S. S.....	3 30
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**Oregon.**

<i>Oregon City</i> —St. Paul's.....	10 00
<i>Astoria</i> —Grace.....	8 50 18 50

**Legacies.**

Estate, Lucy Nichol's, per John Beach, Esq.....	24 00
Estate of Mary E. Chapeau, less Govern- ment Tax.....	940 00
Estate of B. F. Lake.....	139 50 1193 50

**Young Soldiers.**

Receipts to Aug. 1st, of which from St. Paul's S. S., Dedham, Mass., quarterly payment, \$75.....	464 22
Total since Jan. 1st 1867, \$7543 02.	

**Miscellaneous.**

Interest on trust Funds.....	805 00 805 00
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Total .....	\$9,986 83
Amount previously acknowledged	92,910 70

Total received since Oct. 1st, 1866.....\$102,897 53



# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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SEPTEMBER, 1867.

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### EDITORIAL.

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#### *ST. PETER'S CHURCH, CALDWELL, LIBERIA.*

WHEN the Rev. Alexander Crummel, our Missionary at Caldwell, Liberia, made his last visit to the United States, he made known to the Rev. Dr. Tyng, of this city, the great need of a substantial church edifice at that place; and the generous Rector of St. George's, Mr. Crummel says: "Immediately commissioned me to build the church, and put into my hands authority to draw on him for funds."

This will form the second substantial church-building erected in Liberia through the munificence of Dr. Tyng and his people. Would that some other Rector and congregation would imitate this good example, and authorize the Rev. J. K. Wilcox to erect a church at Bassa, the great need of which he speaks of in a letter given in our present number, as he has also in several previous letters.

The corner-stone of the new Church of St. Peter's, Caldwell, was laid on Wednesday morning, April 17th, with the usual ceremonies. Immediately after the laying of the corner-stone, an address was delivered by the Rector, the Rev. Alex. Crummel, B. A., which is given in full in the *African Republic* of May 15th.

#### REV. MR. CRUMMEL'S ADDRESS.

Referring to the significance of the ceremonies which they had just performed, Mr. Crummel said: "By laying this corner-stone to-day we wish to magnify and extol the name of the Lord Jesus Christ, and to hold up with most positive distinctness the fundamental fact of the *atonement*." After dwelling at length upon these points the speaker said:

"By laying this corner-stone we wish also to signify the idea of conquest and possession, in the name of our Lord Christ, of all this heathen country, for our Saviour and our King. Of right it belongs to Him; and too long has He been dispossessed of it. For centuries has this broad continent, with its many-millions,

abject, degraded population, been under the "usurped possession" of Satan. And oh, the sharp and bitter pains they have endured in his cruel bondage-house, under his dire, dreadful tyranny! And alas the deep dishonor, which for centuries, has been cast upon the Cross by this rebellion of a continent against Christ!

But now the Lord Jesus comes to take possession of Africa. According to His commands, His Church has entered in to seize upon this broad territory and its multitudinous population, as the heritage of her Lord. The promise of the Father is a faithful one: 'Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.' And the command of the Son is that most peremptory one of Scripture: 'Go!' 'Go ye into all the world and preach the gospel to every creature.'

In obedience to this command we come to Africa; to wrest a whole race from the dominion of Satan; to bring them into subjection to Christ; to incorporate them as real vital members of His church. This is the last continent, and it is to be conquered for Christ!

#### THE HEATHEN WILL BE RECLAIMED.

The command of Jesus is, of a certainty, equivalent to a prophecy. The heathen will be reclaimed. In darkness now, they will surely come to the light, through the illumination of the Holy Ghost. Although worshippers of false Gods to-day, they will eventually bend the knee to Jesus. And 'from the rising of the sun even unto the going down of the same, His name shall be great among the Gentiles; and in every place incense shall be offered unto His name, and a pure offering:'—the offering of faithful humble souls, the incense of pure and fervent hearts. 'For my name shall be great among the heathen, saith the Lord of Hosts.' With these convictions, and with a most assured faith, we come up here to-day to unite in this significant ceremony. We lay down, as it were, the Cross, upon this ground, as our gauntlet for Christ; claiming all this country, to the farthest interior, for our King; challenging all the foes of our Lord, Paganism, Fetichism, Greegreeism, Devilism, to deadly combat, for this possession; declaring our intention to plant mission after mission, and Church after Church, throughout this wide territory, until the Cross of Christ is seen glittering upon the heights of the Kong Mountains, and in the distant regions beyond; and the songs of the redeemed be heard, in all the valleys, and on all the mountain sides of this our Africa, until the evil spirit of heathenism is driven from the land, and the Lord Jesus rules through all the continent!

#### OTHER MEN WILL TAKE UP THE MINISTRY.

Die we shall ere this glorious consummation is reached. Long ere the whole continent is reclaimed to Jesus, and rises up to,

Crown Him Lord of all."

we shall be mingled with 'kindred dust' beneath our feet. But the ministry we



hold, is an abiding one. Its first fastenings were linked with the very Apostles themselves; its latest bands are sure to be linked securely—

“To the latest periods of recorded time.”

We shall die; and other men will take up our ministry, and carry on, in our stead, our work for Christ. But thanks be to God for the matchless privilege of being numbered in the line of His ministry, of setting forth His free salvation, of joining with men on earth, and with saints and angels on high in setting forth His glory and singing His praise.

To spread wider than ever this great salvation in this heathen land, we build this Church. To-day we come here to lay this corner-stone, thereby preaching Jesus. In the performance of this significant act we have the promised presence of the Holy Spirit; the interest of hovering angels, who are messengers of God, in His saving work on earth among sinful men. We have moreover the assistance of holy men abroad who yearn with deepest solicitude for the salvation of Africa. Far across the Atlantic may be, they plan, and pray, and preach, and give with princely munificence for the salvation of men here; and to build up God's church, both the spiritual and the temporal structure on this soil of Satan.

#### THE RECTOR OF ST. GEORGE'S CHURCH, NEW YORK.

Among the chiefest of these benefactors of Africa is he who is *our* benefactor, that eminent servant of God, that great friend of the negro, Stephen H. Tyng, D.D., Rector of St. George's Church, New York; who has labored all life long, as well for the evangelization of Africa, as for the freedom of the black man on his own native soil. Unequalled is his munificence to this feeble, nascent Church of Liberia. To him are we indebted for that capacious temple in our capital in which Trinity congregation worships; the stateliest edifice in the country. When, on my last visit to the States, I mentioned the need of a substantial chapel here, in place of the decayed building, which the 'bugabug' and the tornadoes have destroyed; I had but to mention our great need, and immediately he commissioned me to build this church, and put into my hands authority to draw on him for funds.

You see then how well assured we are of the assistance of our generous and noble founder. We thank God, the giver of every good gift for putting it in the heart of this great and good friend, even in early life 'to love our nation;' and now, in his latter years, to 'build us these two churches.'

#### THE GREAT SPIRITUAL CHURCH OF GOD.

And now, friends and brethren, having commenced this work, and carried it on this far, let us go forward in the name of the Lord. Let us build this church. When we shall have made it fit and meet for public worship, let us use it as a means for building up the great spiritual church of God, 'which cometh not with observation.' Let us be careful not to confine our zeal and interest in souls to the few who may assemble within these walls. The whole country is to be filled with churches. The

entire population is to be brought under the influence of the Gospel. We shall show best our gratitude to God and our respect to our benefactor by praying, 'Thy kingdom come,' and by laboring with all our might to realize this prayer in Africa, by multiplying chapels and gathering in the heathen into the fold of our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Spirit be all praise, honor and dominion now and for ever. Amen."

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### THE DISCOVERIES OF CAPTAIN SPEKE AND SIR SAMUEL BAKER.

THE great African lake Victoria Nyanza, was first discovered by Captain Speke in 1858. In 1860 this brave traveller, accompanied by Captain Grant, made another journey for the purpose of exploring this lake, and of finding a river which the natives said flowed from it to the north, and which he supposed to be the Nile. Following the general direction of the lake, when a little north of the equator, Speke beheld this river with great delight. His joy was still greater when Ripon Falls, as he called them, were reached, about twelve feet deep, and four hundred to five hundred feet broad, and the sources of the Nile, as he believed, were at length laid open to view. But Captain Speke did not settle the question as to whether this river *was* the Nile, as he might have settled it by sailing down the river, or by following its course with the stream always in sight. Wearied by long delays, and in danger of being deserted by his native attendants, he left the course of the stream, and so failed to prove what he only could hope was true. Indeed, this hope seemed to have failed him soon after leaving Ripon Falls, for the natives whom he met said that this river emptied into another great lake to the northwest, and that from this *latter* lake the Nile flowed forth continuously. Speke therefore gave the name of Somerset to the river which he had discovered, having before given the name of Victoria to the lake.

#### A JOYOUS MEETING.

When the travellers reached Gondokoro, a trading station on the Nile, in Lat. 4° 55' N., they were delighted at meeting a fellow countryman, Mr. Samuel White Baker, who was accompanied by his brave and noble young wife. While Speke and Grant were journeying from the south northward, this generous and fearless Englishman and his wife were travelling from the north southward, in the hope of meeting and aiding them, and of taking part in their labors, and they had pushed their way two thousand miles up the Nile when the joyous meeting took place. As soon as Mr. Baker had heard Speke and Grant's story, he determined not to go home with them but to remain and examine the other great lake, and see for himself the real Nile issuing from the lake. He spent two whole years in this work; years of great trial and suffering from the illness of his wife and himself, and from the thieving and warlike, and every way troublesome character of the natives. When at length they neared the lake, they were so weakened by the fever and their other trials, that they had to rest every few paces,



RIPON FALLS, VICTORIA NILE RIVER.





but they felt abundantly repaid for all their sufferings when they were permitted to accomplish what had been attempted in vain for more than two thousand years.

#### FIRST VIEW OF THE GREAT INLAND SEA.

Says Mr. Baker in his work: "The glory of our prize burst suddenly upon me! There, like a sea of quicksilver, lay far beneath the grand expanse of water, a boundless sea horizon on the south and southwest, glittering in the noonday sun. As I looked down on the great inland sea, lying nestled in the very heart of Africa, and thought how vainly mankind had sought these sources throughout so many ages, and reflected that I had been the humble instrument permitted to unravel this portion of the great mystery when so many greater than I had failed, I felt too serious to vent my feelings in vain cheers for victory, and I sincerely thanked God for having guided and supported us through all dangers to the good end."

#### THIRTEEN DAYS SAIL UPON IT.

Starting from Vacovia, the explorer and his party sailed northward on the lake in canoes for thirteen days, and experienced its sea-like tempestuousness. Stopping at a place called Magango, Mr. Baker ascended a neighboring hill, and from the summit he had the great joy of seeing the river which Speke had discovered coming into the lake, and the Nile flowing out of it. Speke's river, however, proved to be but one although the largest of a great many streams which flow into the Albert Nyanza, as Baker called the greater lake, which is believed to be as large as the whole of Scotland. No one fountain head can therefore be ascended to, and we must consider the vast Albert Nyanza as the *immediate* source of the Nile, and that this source has an *ultimate* connection with the Victoria Nyanza, through the Somerset, or as Sir Samuel White Baker generously termed it, the Victoria Nile River.

#### A PRACTICAL THOUGHT IN CONCLUSION.

And now, in concluding, we may say that if it is worth while in order to solve a geographical problem, to exile oneself from home, to endure fatigues and privations, and to imperil life, surely the Gospel of Christ may well claim at our hands at least equal sacrifices; and if the people of God be duly alive to their responsibilities, missionaries will soon follow in the steps of the travellers, intent on higher objects—the salvation of sinners, and the advancement of Christ's glorious kingdom.

#### REPORT OF THE STANDING COMMITTEE IN MERSURADO COUNTY, LIBERIA.

In our Missionary Correspondence department will be found the report of the Standing Committee of the missionary jurisdiction of our Church in Mersurado county, Liberia.

Among other items of interest, the report states that there are five candidates for orders, two of whom hope for ordination on the arrival of Bishop Payne.



The membership of the Church in the county has increased twenty per cent. during the year, and there is reason to hope that a glorious ingathering of souls is at hand. There are forty-six candidates waiting for Confirmation.

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#### *GOOD NEWS FROM HAITI.*

WE insert in the present number two letters of considerable interest from the Rev. J. Theodore Holly, our missionary at Port-au-Prince, Haiti. Mr. Holly says that he firmly believes that God has overruled the recent political revolution to the furtherance of the Gospel. The provisions of the new constitution are more favorable to Protestantism than those of any previous one, and all the leading members of the present government, including General Salnave, the president, are positively in favor of the propagation of our religion. He further says, that the conviction is growing that the dissemination of the Gospel is the only thing which can save Haiti from those revolutions to which it has been so long a prey. Mr. Holly mentions that the Rev. P. L. Benjamin, formerly a Wesleyan missionary, has been admitted as a Candidate for Orders, and that one who is now a justice of the peace, has been received into the communion of the Church.

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#### *ENDURANCE OF TRIALS.*

IN our last we inserted a letter from the Rev. A. C. Höping in which he stated that he hoped soon to open a Chapel and School in the City of Peking, and that in teaching the children he would have the delighted assistance of Mrs. Höhing. But this assistance he was not to have. She has fallen asleep in Jesus, and our afflicted brother is not only mourning her departure, and that of a dear child, three years of age, who died a few days previously, but he has necessarily given up the care of his other two children to others, and is separated from them the most of the time.

The sorely afflicted husband and father has been Divinely supported, and so far from giving way to despondency, and drawing back from a work so encompassed with trials, he writes as follows: "It is my purpose not to succumb under such trials nor to be discouraged because the Lord has stricken me. It is true I feel very lonely and can hardly realize my situation, yet I hope, with Gods will, to go on in my course, remembering that not every one is called to be a missionary, and that if we really feel that we have gone out in the name of the Lord among the heathen, it is our duty to stand at our post in spite of trials and sorrow. It is painful to me to have a dear wife taken away, and to see my children giving their affection to others because I cannot be with them; but I comfort myself with the thought—What could I do worthy of a missionary if I should be unwilling to endure anything for the work's sake? .

No, I will not shrink back, but am ready to go on in the path which the Lord directs without regard to my personal comfort. I am resting now for a few days from five

weeks excitement, and many a sleepless night, but intend to prosecute my work again next week with new zeal and hopes."

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MISSIONS AND SCIENCE.

In our last number we gave an illustration of heathenism hindering an important scientific and commercial enterprise. We now give an illustration of how science and commerce are aided by Missions. The original of the following paper sent by our missionary at Sinoe, Western Africa, together with the sealed bottle thrown overboard by the Captain of the "Morning Glory," have been received by us, and forwarded to Washington:

COPY.

"Ship 'Morning Glory,' 14 days from Liverpool for Calcutta.

Lat. 5° 20' north. Long. 19° 49' W.

Will the finder of this please forward it to the observatory, Washington, D. C., United States of America, with date and place where found, as it is thrown overboard to try the ocean currents.

(Signed)

RICH'D. H. GILLIAT.

July 20th, '66.

Picked up on Blue Barre Beach, Sinoe, West Africa, in Lat. 4° 59' N., Long. 9° 2' W., 29th Sept., 1866.

(Signed)

J. K. WILCOX."

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WESTERN INTELLIGENCE IN CHINESE, AND JAPANESE POETRY  
IN ENGLISH.

JAMES SUMMERS, Esq., Professor of Chinese, in Kings College, London, who formerly had charge of our Boy's Boarding School at Shanghai, has sent us some copies of a newspaper, in the Chinese language, which he edits and publishes in London. It is printed with metallic type obtained from Hong Kong, and consists of eight pages folio. The design is to draw the attention of the Chinese and Japanese to the more important facts of Western civilization, and to be a medium of communication between advertisers in the West and the teeming populations of the far East. The paper is illustrated with engravings calculated to instruct and amuse, (mostly from the *Leisure Hour*), and so much news is given as will interest the Chinese and Japanese reader. It is published twice a month in time for the overland mails to China and Japan. In an article addressed to his English reading patrons the editor says:

"The Governor of Shanghai has purchased from Europeans the materials for printing in the European manner. The King of Siam has a printing office, under the direction of an Englishman. The Japanese have a whole fleet of English-built steam-vessels. They cultivate the languages also of England, France, and Holland, and have

special government schools for these languages at Yedo, the capital of the Tycoon. In Peking, the metropolis of the Chinese empire, a college is now being established, where native students will be made acquainted with European learning. Already professors have been appointed:—Dr. Gumpach the astronomer, for German; Dr. Badham of Trinity College, Dublin, for English; and a Parisian *savant* for French. Coal-gas is now manufactured to light the towns of Shanghai, Hong Kong, and Singapore. The house of an English gentleman, who holds a high commission under the Chinese Government in Peking, is to be lighted with one hundred burners, from an apparatus now being fitted up in England for the purpose. When we hear of such advances as these in a country which has been in a torpid state for ages, we perceive unmistakeable signs of progress.” If proper care shall always be exercised in the advertising department, we will wish all success to the enterprise.

From the same gentleman we have also received a copy of a beautifully got up book, entitled “JAPANESE LYRICAL ODES, *translated into English, with explanatory notes. The text in Japanese and Roman characters, and a full index.* By F. V. Dickins, M. B., London; Smith, Elder & Co., 65 Cornhill, 1866.” In the preface to this book, the author says: “The odes of which the following translation is offered, in no way lay claim to any high poetic merit, and are but prettily and somewhat cleverly rendered musical expressions of pretty but ordinary sentiments. “But, whatever their intrinsic value may be, they are extremely popular with the Japanese, and, on that account, rather than from any literary merit they may possess, have I ventured to offer this English version to the public. The most ancient of them seem to have an antiquity of one thousand years, and the most modern of at least six hundred.” The author also states “that he has had the kind assistance of Professor Summers, to whom also he is indebted for preparing the text in the original language.”

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#### DEATH OF THE REV. THOMAS TOOMEY.

Just as this number was going to press we learned of the death of the Rev. Thomas Toomey from the postscript to a letter written by the Rev. Mr. Gibson, of Monrovia, just before the last mail steamer left. *The Cavalla Messenger* for July, spoke as follows of this earnest and indefatigable missionary:—

“The Rev. Thomas Toomey is dangerously ill. It is feared that unless he can get away he will not recover. For nearly a year he has been the only white clergyman here, and he has been obliged to travel from station to station. His system being worn down by overwork is unable to resist disease.”

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#### ISLAMISM SALUTING CHRISTIANITY.

SINCE the Sultan's visit to France and England, we have heard a good deal about “Islamism saluting Christianity.” But the fact is, that Mohammedanism, like Ro-



manism, does not change nor cease its persecution of the true followers of Christ. As we have read the missionary magazines for August, we have had abundant evidence that the spirit of intolerance and persecution is still rife in all countries where the Turk rules. And these bigoted Moslems are not only persecuting the followers of Christ themselves, but they are also inciting the members of the lapsed churches of the East to acts of cruelty and barbarity. The Viceroy of Egypt is taking the lead in this fiendish work. He has incited the Coptic Patriarch to crush out all Protestantism, and has furnished him with one of his own steamers to aid him in the work. A correspondent writes:—

“The Patriarch has been slowly ascending the Nile, making a triumphal entry into all the villages on the shores. Seeking to imitate the entry of our Lord into Jerusalem, he enters these towns riding upon an ass, while his people throw palm branches before him, and cry, ‘Hosanna! Blessed is he that cometh in the name of the Lord.’ At each place his first care has been to find out any who might be suspected of a leaning towards Protestantism. These he has beaten, robbed, driven from their houses, and abused in every conceivable way; in some cases giving positive orders that they be cut in pieces and thrown into the Nile. Protests have been made to the Viceroy in vain.”

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#### OUR PERIODICAL.

THE *Western Episcopalian* is now edited by the Rev. S. A. Bronson, D.D., Professor of Ecclesiastical History and Church Policy in the Gambier Theological Seminary. The number for August fifteenth contains the following reference to our publication:—

“This now interesting and exceedingly valuable periodical comes freighted as usual with important and stimulating thoughts and information upon the missionary work of the Church. It is as its name imports, the ‘*Spirit of Missions*.’”

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#### UNITY AND INTERCOMMUNION.

BISHOP Whitehouse, in his address before the last Delegate Meeting of the Board of Missions, though he announced that his “own mind and efforts had been engaged in the great subject of catholic unity,” said, that while in Russia, “I always maintained that we are in no way prepared, on either side, for intercommunion.”

The Romish Church the Bishop called “a mongrel composition of a powerful apostacy,” and said, “that with it, as such, we should never, I think, imagine a possible fellowship, or shape out a dogmatic reconciliation.”

We are grieved at learning the fact mentioned in the following statement of the Bishop: “Of the thousand priests in Italy, who, less than three years back, signed their appeal for reform and the principles which they claimed should guide it, it would be difficult to find any considerable number. The rest have not really been recreant, so as

to cast suspicion on the honesty of their purpose before; but have been, one by one, confronted with such helpless want, and extremity of suffering, as to be compelled to succumb, and drag on in the routine of their old Priesthood."

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#### *WHAT A PASTOR TEACHES HIS PEOPLE.*

A clergyman writes, "I try to teach my people that their religion is worth no more than their 'giving' amounts to. They may be hypocrites and yet give, but they cannot be Christians and not give, and like all other graces will the grace of giving abound as they are Christians. A low standard of giving is always evidence of a low standard of religion, and where there is no giving there can be no religion. As the love of God abounds in their hearts, so will this grace abound as all other graces of the Spirit."

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## Foreign Missionary Box Association.

#### *FIRST FRUITS FROM IOWA.*

From a clergyman in Davenport, Iowa, we have received the following pleasant note, with the sum of money alluded to in it:

"Enclosed find five dollars and fifty cents, which I am very happy to send as the first fruits of what I trust will be a much larger offering for Foreign Missions before the year shall close. It is a portion of the contents of several missionary boxes that have for a short time past been doing their quiet and blessed work among a few of the children of the Bishop's Sunday-School. In return, please send certificates of membership in the Foreign Missionary Box Association to the following." The names of three boys and three girls who are entitled to receive the certificates are then given. We hope that a great many other children in the Bishop's Sunday-School, and in the various other schools in Iowa, will imitate those mentioned in this letter, and that there may be gathered in a plenteous harvest from the State from which we have now received the first fruits.

## HOW A MISSIONARY BOX SAVED A SHIP.

WE find the following remarkable story in an English missionary magazine for July of this year. It illustrates what we stated in our last number—that God blesses those who deny themselves for Him.

I often walk by the seaside, and sometimes I drop into conversation with the sailors I meet, and draw out some of the yarns they are so pleased to tell. One whom I met with, whom I will call old Jack, had seen more than sixty summers and winters, and as he stood by me with his head bared, as he took off his hat to get his handkerchief, to wipe something like tears away, you would have said that he was a fine old man. His face was bronzed by exposure to the sun and sea, and his hands were horny with labor; but Jack was not less a gentleman on these accounts.

I always like to know what sailors think of the Missionaries and their work, and this is what I have found. When I meet a drunken, swearing sailor, he has not a good word to say of the Missionary or the "black nigger;" but if he be sober and honest, then you generally find he can tell you of some kind act a Missionary has done for him, and also of some good that he is doing among his people. Of course, I asked my friend Jack what he thought, and his opinion was worth having as a testimony in favor of Missions.

"But, sir," said Jack, after a pause, during which I had been watching the moon's shadow as it seemed to dance up and down upon the waves, "you never heard of a ship that was saved through having a missionary box aboard, did you?"

"No, Jack; did you?" I asked. "If so, tell me the story."

"Well, your honor, I will tell ye the story. Perhaps I shouldn't say she was saved by the missionary box, but you'll judge for yourself."

Now, I'm not a sailor, and perhaps if I try to put the words as Jack used them, I shall make a great many blunders; so I will give you an easy account of the matter, partly in my own and partly in his language.

"It was somewhere about the time of the Battle of Waterloo, I think, sir—rather afore than after. I was in a brig in the coasting trade, then on a voyage from Limerick to London. A gentleman like you, sir, well remembers that we were at war not only with, 'old Bony,' then, but with the 'Mericans also. We had enough to do to keep clear of privateers, and tho' we kept a good look-out we had many narrow escapes. Well, sir, tho' we were very careful, one day the news flew thro' the ship that a large vessel was chasing us. So she was, sir, and bore down upon us in fine style. Presently came a gun, and then we could see that she had more than a dozen of them things. Our captain saw at once that it was no use contending with her; so we gave in, and they came aboard of us. We had had another ship sailing in company, and they boarded her at the same time. Well, sir, after examining her, the captain took out some butter and other things he wanted, and set fire to her, and she was burnt. Then he looked over our ship, and finding we were laden with corn, he gave orders that we



should be burnt too, but he went to see what he could get from the captain's cabin first.

"I ought to have told you about our missionary box before, sir. Our captain was a good man, and he always gave to the missionary cause himself, and expected all his crew to do so likewise; so every week we put our penny in. Some of our fellows grumbled at it, but the captain's favor was worth more than their penny, so they gave it.

"Our captain was in great trouble at the thought of losing his ship and all, and the men were all very sorry for him, and would have done anything for him then. He went into the cabin with the American captain and some of his men, and I waited for his orders, and we moved a lot of books, and were going on, when the captain saw the box. 'Hallo,' he said, 'what have we here?'

"'That's our missionary box. My men and I subscribe so much a week to the society; but it's all over now,' said our captain.

"'Oh, that's it, is it,' said the American, and he stood looking round the cabin for a little while, saying nothing. Presently he raised a stick he had got in his hand, and placing it on the box, said: 'Captain, we Americans are not at war with you, nor the like of you, but with your Government. As your cargo belongs to the Government I will destroy it, but neither you nor your vessel will I touch.' Then he sent an order for a number of his men to come aboard of us, and they sent over into the sea hundreds of sacks of corn, and all that remained they spoilt with sea water.

"After some communication with our captain the American and his men took their leave, and we heard no more of them."

"What did your men say to the missionary box after that? I chimed in with, somewhat hastily.

"Well, sir, I was going to tell you, sir, that after the American captain left, and we had seen things put to rights a bit; our captain called us together, and knelt down, and thanked God for our deliverance. And as for the box, the men were all willing to subscribe now, sir, and every one that visited the ship when we were in port was told of the story, and the good little box did not lose in weight through doing us such good service. But that's the story, sir; it's not a long one, but I thought you would like to hear it."

"Yes, Jack," said I; "and thank you; and I think somebody else shall hear of it, too."

So, with a promise to see him again, I grasped the old man's hand, and said, "Good night."

"Yes, sir," said Jack, "I hope I *shall* see you again."

"If not here, Jack, in port—the harbor of everlasting rest, where there are no storms, no enemies, and no shadows," said I, pointing upwards.

So we parted. He went his way, and I mine, thinking how often little works done for Christ have brought down golden rewards upon the doers, and how very often they have been like the salt that preserves the sea.

## MISSIONARY CORRESPONDENCE.

### AFRICA.

#### REPORT OF THE STANDING COMMITTEE IN MERSURADO COUNTY.

MONROVIA, May 27th, 1867.

The undersigned, Standing Committee of the missionary jurisdiction of the Protestant Episcopal Church in Mersurado County, beg to report:

That the several churches and stations under their supervision have been kept open regularly, and supplied with religious services.

Your organized churches, Trinity, in Monrovia; St. Peter's, in Caldwell; Grace, in Clay Ashland, and Christ Church, in Crozersville, have been duly attended. Besides which, six out-stations for preaching share the attention of the ministers and missionaries.

In connection with Trinity parish, Monrovia, are two stations, one among the Kroomen and one among the Congoes.

With St. Peter's Church are joined two preaching places, viz.: New Georgia and Virginia.

Grace parish, Clay Ashland, includes an important and interesting station among the Mandingoes, who are chiefly Mohammedans. The Rector of this parish visits, preaches and distributes Arabic Bibles among the people.

Attached to Christ Church, Crozersville, are two stations, one at Careysburg and the other at Bensonville.

These are the points that now share and occupy the labors of your missionaries. Owing to the death of the Rev. E. W. Stokes, the Committee found it necessary to supply Crozersville and Careysburg by the appointment of two catechists, whose duty is to teach a day school and keep up regularly the Sabbath and week-day services, dividing between them the salary appropriated for the late Rector. These catechists, Messrs. Robert Clarke and Paul A. Paulus, are pious, active and intelligent, both of whom look forward to the ministry.

The Committee are thankful to report five candidates for orders, two of whom hope for ordination on the arrival of Bishop Payne.

The membership of the Church in this county has increased twenty per cent. during the year, and we have good reason to hope from present indications that a glorious ingathering of souls is at hand. There are now forty-six candidates waiting for Confirmation.

Respectfully yours,

ALFRED F. RUSSELL, Chairman.

G. W. GIBSON, Secretary.

#### EXTRACT FROM A LETTER OF THE REV. J. K. WILCOX.

BUCHANAN, BASSE COVE, W. A., }  
March 5th, 1867. }

The Lord has wonderfully blessed my weak endeavors since I have been here. We have interesting congregations both among the colonists and natives. I preach regularly every Sunday morning across the river here to the natives, and twice in town in the Court House to the colonists. I have also lectures every Wednesday and Friday. I teach every day two or three young persons. I wrote you before about our great need of a church building. I hope you will do all you can for us in this respect.

I am thinking of making a missionary tour in the Bassa country, visiting King Bryer's town. Bryer is the greatest king on the Bassa coast. He is quite a heathen, and has given the Liberian authorities much trouble. He is a great warrior. Perhaps my visit as an humble missionary of the Cross, bringing the precious word of Eternal Life to him and his people, may have some effect. I pray God that it may.

#### LETTER FROM THE REV. ALEXANDER CRUMMEL.

The following extracts from a letter received from the Rev. A. Crummel, by Rev. Joseph R. Moore, of Philadelphia,

appeared in the *Episcopalian* of August seventh:—

“On Friday, 17th of May, Mr. Lennox Warden and Mr. Findley went to the town of New Georgia to get lime for church-building purposes. Much to their surprise, several members of the Baptist and Methodist communions called upon them, requesting their agency in inaugurating an Episcopal church in that town. They used their efforts to give them as full explanation as they could of the order and discipline of our Church, and requested them to address me. Three days after I received a letter, a copy of which I will try and send you, signed by nine persons, the leading persons in that town; pious men; and long standing members of the two denominations in that place. New Georgia is the settlement where were located the recaptives, Eboes, Congoes, etc., of the ‘Pons,’ some sixteen years ago; and where a mixed population partly black American and partly recaptives, has sprung up. Their religious teaching has been of the worst character; and ignorance prevails on every side. A few of the leading people long for something better; and now they appeal to me to commence a church there.

#### THE MEETING AT NEW GEORGIA.

I accepted their invitation, and on Thursday, 31st of May, went to New Georgia and met the following persons:

John Early, an exhorter in the Baptist church; R. F. Coleman, Methodist; S. A. Bond, town magistrate, for fourteen years clerk of the Baptists; W. H. Hill, Methodist; G. W. Smith, Methodist; S. Lewere, Baptist; Mrs. John Early, Baptist, Mrs. Early, Methodist; Mr. A. D. Smith, Methodist, but *not* a professor of religion. In consequence of the severe rains, the following persons who signed the ‘invitation’ did not attend: Joseph W. Magers, Lavinia Paul, Caroline Clark. All of these persons, save one, are pious, and in good standing in their societies.

I took the Chair, and Mr. Early was elected Secretary. With a promptitude and dispatch which quite surprised me, they proceeded forthwith to organize St. James’, at New Georgia; elected me Rector and Treasurer; chose two wardens and five vestrymen; secured a place for Divine service, and subscribed five dollars for expenses. They have requested me to solicit aid in money to purchase bricks, (25,000,) and they pledge themselves to find lime and stone for the foundation of the church, and all the land. They have provided a lodging place for me and board when I visit New Georgia; the members pledging my host, rice, meat, etc., so that I shall have no expense whatever. Never before, since I have been in Liberia, has any congregation thus kindly treated me.

And these people are poor, uneducated, hard-working. Not a man or woman in the room had a pair of shoes on their feet, and yet they acted with the courtesy of the most polished gentlefolk, and with the generousness of the sincerest Christians.

The New Georgians, Mr. Bond and one or two others excepted, are indigent persons, who get their living by catching fish, cutting lumber, burning shells for lime, etc. They are literally poor people, utterly unable to build a church. The cheapest building material here is brick. Brick cost (\$6) six dollars per thousand, 25,000 brick will require \$150, and that will be all the foreign aid they ask. They will find the lime, rafters, shingles, etc.

You will thus see that I have three churches under my care, and each in such an encouraging state as to demand careful attention. And this suggests one of my great and instant needs, the need of an assistant.

#### ACCOUNT OF MR. PAULUS.

I am now endeavoring to secure the assistance of a most prudent and pious man, one of the noblest men I have seen on this coast, Mr. Paulus. He came from St. Thomas to the United States in 1862, to New York, on purpose to emigrate to Liberia, and was



a fellow-passenger with my wife and family in the "Caroline Stevens" in 1863. During the last three years he has been a lay missionary at the Pongas 'Mission,' and is preparing for the ministry. His health failing him at that unhealthy station, he has recently returned to Liberia, with the desire of becoming a 'Candidate for Orders' in our Church, but he hesitates because he has no means for support; the same difficulty which has recently driven two promising youths in our Church to trading, because otherwise they could not support themselves.

Mr. Paulus was formerly a Moravian: has a good solid education, and with general reading. He is a sober, grave man, of a cheerful disposition; and is evidently of a devout and prayerful habit of mind.

Though Mr. Paulus concluded to undertake missionary work in this country, I expect to give him board, washing and instruction in theology for at least six months; that is, until we can ascertain whether or not the committee can give him support.

#### FIRST SUNDAY SERVICE IN NEW GEORGIA.

Since the above was written, I have been to New Georgia, and held my first Sunday service, fifth Sunday after Easter. I preached in the morning at Caldwell, and paddled down to New Georgia, through a pouring rain, for afternoon service. The room was full; several persons on the stairs and in the entry, and a number gathered about the door. In reading the Psalter, I noticed some half-dozen men and one woman who read as distinctly as though they had been always accustomed to our service. I got Mr. Early to read the lessons. (He had come up from Caldwell for morning service, in order to acquaint himself with the services.) I preached to the people from Matt. v. 14. I am told that a deep impression has been made there. Next Sunday the wardens and vestry commence a Sunday-school. They hold the prayer-meeting to which they

have been accustomed, on Wednesday and Thursday evenings. Holy Communion is to be administered once a month; and we commence with twelve communicants. The vestry assures me that their Sunday-school—natives, half-Americans and Americo-Liberian, will number over twenty-five.

#### NEED OF TEACHERS AND CATECHISTS.

I need experienced schoolmasters both at New Georgia and at Caldwell; at the latter place more especially, because it is utterly neglected. No school is carried on there, although there are swarms of children in the streets. All denominations of Christians have neglected the place, partly, I fear, because the people are recaptured Africans. I do not assert this, but this is their impression.

They most earnestly desire that the Committee will give me a catechist for the place; a man who can be obtained here, who can act as school-teacher, and on Sundays to aid me at Caldwell and New Georgia; for with such aid I shall be able to hold service every Sunday at all three places, viz.: Virginia, Caldwell and New Georgia. The destitution of Caldwell is great, and we should have a school there: but its necessities are a little less than those of the New Georgians.

I beg to add here, that if only aid can be given me at an early day, that the New Georgia and Caldwell churches will have larger congregations than any of our churches in Liberia."

#### CHINA.

##### LETTERS FROM THE REV. A. C. HÖHNG.

PEKING, April 22d, 1867.

Alas! I have to inform you of the departure of my dear little son. He died in my arms on the 11th of April, after several days of great suffering. He was taken with *scarlatina anginosa*, which at present rages epidemically here. On that very day he had reached the beginning of his third year, but it pleased the good Lord to let him celebrate his birthday in heaven.

Thus you see that I am not spared affliction. But though my heart bleeds when I think of my dear affectionate child, yet I, by the grace of God, can fully bow down to his will, having the sure comfort he now rests in the Saviour's arms, and that he is saved from the troubles and the sins from which I could not have protected him. I know that the Lord means it well with me, and I pray to Him that whatever may yet befall me, He will not let me sink. I have comforted hundreds on this side of the grave during my ministry in the United States, while I have hitherto been spared sorrow for dear ones; and I now feel it the more to be my duty to add to my prayers, "Not my will, but thine, O Lord!" These afflictions have not found me unprepared; no, I was prepared for them before I left America, and hope to be able by the assistance of God, to bear any burden which He may see fit to impose on me. But at the same time I confess that it is only by the gracious assistance of Him that I have as yet never been, nor hope to be discouraged, believing that it must be good for me for the future to be tried in the beginning of my labor here, and to be prepared to give up everything if it is His will.

March 7th, 1867.

Two weeks ago I informed you of the death of my little son. To-day I have to inform you that it has pleased the Lord to take away my dear beloved wife, who died on Monday morning, the 29th ult, of typhoid fever. She died happy, full of peace, and longing to be gone. She was buried the next morning near the grave of my little son.

Perhaps you ask, what will you do now, with two children? As I have already stated to you, it is my purpose not to succumb under such trials, not to be discouraged because the Lord has stricken me. I know that He will give me strength and that He has already shown me His hand amidst the darkness that has fallen upon me. Though my heart bleeds at the

thought of my beloved ones whom I see no more, yet I know I am not left alone, and that He will be the guide and protector of my children; and, therefore, I cannot leave the mission field without considering myself unfaithful, though I am already advised to do so by others.

I can now inform you that Mr. and Mrs. Goodrich, missionaries of the A. B. C. F. M., have taken the infant into their house. They were willing at once to adopt it, to which however I could not consent, promising, however, in consideration of their tender feelings for the child, which will of course increase more and more hereafter on both sides, to leave it with them as long as I am here in Peking, for which they are quite happy.

Mrs. Bridgman, who lives in the same house, and is a missionary of the same Board, has kindly offered to take my little daughter, who is still at the British Legation with Sir Rutherford Alcock and lady. Thus you see how the good Lord has provided for me. Not only can I undisturbed attend to my duty here, but my children have both a happy home and are together. Mrs. Bridgman will no doubt return to America in two years, when, of course, I shall have to take the child back or have her brought to America.

It is true I feel very lonely, and can hardly realize my situation; yet I hope, with God's help, to go on in my course, remembering that not every one is called to be a missionary, and that if we really feel that we have gone in the name of the Lord out among the heathen, it is our duty to stand at our post in spite of trials and sorrow. It is painful to me to have a dear wife taken away, and seeing children giving their affection to others because I cannot be with them, but I comfort myself with the thought—what could I do worthy of a missionary if I should be unwilling to endure anything for the work's sake? No, I will not shrink back; but am ready to go in the path which the Lord directs, without regard to my personal

comfort. I am resting now for a few days from five weeks' excitement and many a sleepless night, but intend to prosecute my work again next week with new zeal and hopes.

# HAITI.

LETTERS FROM THE REV. J. THEODORE HOLLY,

PORT-AU-PRINCE. }  
HAITI, June 3d, 1867. }

I take occasion by a vessel leaving this port to-night for New York, to answer your very fraternal letter of April 15th.

First and foremost, let me express to you my deep and heart-felt thanks for your warm expressions of sympathy with the work that in God's name I do here, and for the brave words of encouragement to persevere in well-doing which you address to me. Oh! it is indeed comforting and cheering to the lonely missionary separated from the familiar scenes and faces of his native land, laboring in a distant clime, to know that warm hearts at home beat in unison with his own in the great and good work he has undertaken, and that earnest lips breathe fervent prayers in the ears of the Lord of Hosts that His Almighty arm may always be outstretched to protect, guide and defend him while engaged in his self-sacrificing labors of love! Not only can such a missionary be sure that God is with him, but he also feels that the whole brotherhood of the faithful, the communion of saints, labor *in* and *through*, *with* and *by* him. He feels that the commission, which he has received a call from God to execute, is no longer an individual one simply between him and his God, but that he has also received a representative one to be executed in behalf of the whole Church.

POLITICAL EVENTS SHOW THE NEED OF  
THE GOSPEL.

The political events through which we are passing in this island, do not interfere in the least with our Gospel work here.

On the contrary, some of the best thinking men, seeing their country so long a prey to revolutions, begin to feel that the dissemination of the Gospel is just the ballast needed in the body politic, in order to right up the Ship of State so that it may ride more steadily over the surging billows of time, and thus carry its precious freight of human souls safe into the port of eternity. A young man, about thirty years of age, who came in here with the Northern revolutionary army last March, is an instance in point. He had from time to time during several years back heard the evangelical discourses of the Rev. P. L. Benjamin when he was the Wesleyan missionary at Gonaïves, but who is now a candidate for Holy Orders in our Church, recently received as such by the Rt. Rev. Alfred Lee, the Bishop having the Episcopal oversight of the Church's work in Haiti. Mr. Benjamin now resides in this city; and about three weeks ago, the young man in question, after watching the progress of the revolution during two months, and reflecting upon the many previous ones through which his country has passed, came to the conclusion that all worldly glory was but vanity; and that there was one thing needful which he had better seek elsewhere than in the wake of the revolutionary army. Under this conviction he sought out the Rev. Mr. Benjamin, made known to him his desire to flee the wrath to come; and his earnest wish to be enrolled among the people who have taken the Lord for their portion. Mr. Benjamin brought the young man to me at once, and in conversing with him on the subject, I found him under deep conviction and thoroughly in earnest about his soul's salvation. It has been a matter that has given him no peace for several years past after he had heard the Word of God, which cut to the quick while attending the preaching of the Rev. Mr. Benjamin. I felt satisfied on examination to admit him into the Communion of our Church, having



also the recommendation of Mr. Benjamin to that effect, who is personally acquainted with the young man. He comes to us from the Roman church. He is a man of good education, and the provisional government, in releasing him from the army, has called him to fill the place of Justice of the Peace at Hinche, a town in the interior, near the boundary line which separates Haiti from Dominica. In taking his departure, he promised me to let his light shine before the men in his new home, and among whom he is now made an important arbiter, in order that they, too, may be led to glorify our Father who is in Heaven. We propose to keep up correspondence, besides he will, from time to time, have occasion to visit the capital. Let us hope that another opening may soon be made by his instrumentality to establish another mission station in the interior of Haiti.

#### SOME OF GENERAL SALNAVE'S OFFICERS.

Another instance that the revolution does not affect the cause of the Gospel, let me say that a number of the intimate friends of the present chief are also my personal friends; and they have manifested for some time back an interest in my work, and two of the leading officers of the staff of General Salnave, one whose acquaintance I made last year at the Cape, and the other since the arrival of General Salnave at the capital; both of those gentlemen, I say, desire to do everything in their power to promote my work as the one thing needful for Haiti. One of them is a General of Division, (or Major-General as we say in the United States,) and the other is the Surgeon-General of the army. I have reason to believe that they are now laboring under strong Gospel convictions themselves. The Surgeon-General called to see me three times last week, and I am to call on him this morning to converse on the vital questions of the soul. The General of Division attends our services, and called with one of my vestrymen

two Sundays since to visit my Sunday-school. He has been raised under Protestant, but the Surgeon-General under Roman Catholic influences.

#### THE WORK NOT INTERRUPTED BY THE REVOLUTION.

The work goes on without interruption. The mission outside of the portals of the city is being successfully prosecuted; and, in addition thereto, I have opened a mission service at night in the city, making use of the Rev. Mr. Benjamin to aid me. We are able to gather a goodly number of the northern soldiers now in the city, at these services. Furthermore, the first annual meeting of our Convocation in Haiti will, (D.V.,) assemble on the 17th instant, at Port-au-Prince. You will doubtless recollect that Bishop Burgess put his hand to this incipient organization of the Church in Haiti while here; and that Bishop Lee has since ratified and approved the same. I hope always to have an interest in your prayers and in those of the whole Church.

June 29th, 1867.

The storm of revolution has subsided for the present here. A new constitution has been adopted by the National Constitutional Convention. General Salnave has been elected President for four years, under its provisions, and everything seems to have resumed its usual course. The provisions of the Constitution expressive of the toleration of Protestantism are more liberal and outspoken than in any previous constitution; and all the leading members of the present administration, commencing with General Salnave, are positively in favor of the propagation of our religion here.

#### THE REVOLUTION OVERRULED FOR GOOD.

While I never can or will sanction or approve internecine revolutions, no matter what advantage may thence accrue to me or the cause to which I am devoted, yet I firmly believe that God has overruled this whole affair so as to turn it to the greater

advantage of the Gospel in its propagation in this country.

The people here, seeing the little or no excesses that they have committed during the three months, in which the country has been without a definite government, constitution, army, tribunal, and all the other necessary machinery of civilized society, are positively without example in moderation, to be found anywhere else among any other people on the face of the globe. And therein is the great hope in the future for Haiti. The *hearts* of the masses are all right; these periodical revolutions are only the fitful deliriums of the *head*. The *seat* of national life is *still sound and unaffected*. A successful cure therefore may be operated, for there is a good basis on which to work. Let us profit by this circumstance in spreading with renewed zeal the Gospel work in this land.

#### THE ANNUAL CONVOCATION.

We held our annual convocation of the Church in Haiti last week. It was a good gathering; it was manifestly blessed by the presence of the Lord, and we were enabled to adopt some measures that we think will give increased extension to our work in Haiti. Some of the leading members of the government assisted at our deliberations, which continued from June 17th to 19th. Hence we, who are on the spot do not propose to lose any opportunity to bear a full testimony here, and to accomplish manfully our work. May our brethren in the States still continue to sustain us by their prayers and by a temporary aid in pecuniary means until the work shall have a full opportunity to stand upon its feet.

## SUMMARY OF NEWS.

### UNITED STATES.

U. P. Suvoong, a Chinese from our Boys' Boarding School at Shanghai, has for two or three years past been at Kenyon College, Ohio. He carried off the prize this year for the greatest proficiency among the Seniors in the Greek Testament. At the commencement exercises he delivered the Latin Oration and Salutatory, and he has received the degree of A. M.

No less than *fourteen* of the members of the graduating class this year of the Princeton Theological Seminary, have gone or are going out as Foreign Missionaries.

The Hon. Harvey Rice, of Cleveland, Ohio, has placed in Mission Park at Williamstown, Mass., a monument, commemorative of the origin of American Foreign Missions. It stands upon the precise spot where Mills and a few of his associates in 1806 commenced a prayerful discussion of

the subject of going as Missionaries to the heathen. On the monument is the inscription:—

#### THE FIELD IS THE WORLD.

The birth-place of American Foreign Missions, 1806.

SAMUEL J. MILLS,

JAMES RICHARDS,

FRANCIS L. ROBBINS.

HARVEY LOOMIS,

BRYAN GREEN.

The Secretaries of the American Board say they hope to be able to report, at the coming annual meeting of the Board, that not less than thirty new laborers in all have been sent abroad during the year—ten ordained missionaries, two physicians, and eighteen females, married and unmarried. They hope also, that at least as many more may be ready to go in the course of the next year.

## MEXICO.

One of the first acts of the Liberal Government on resuming authority in the City of Mexico, was to strike a blow at the Romish Church. An order was promulgated suppressing all the convents in the city. These contained about one thousand nuns, who were ordered to leave the institutions and become disbanded within *forty-eight hours*.

## ENGLAND.

The vessels of the Peninsular and Oriental Steamship Company, which carry passengers and the mails between Southampton and Shanghai, China, and seventeen intermediate ports, have an average of 20,000 passengers per annum. Fifty tons of mail matter go sometimes by a single vessel. Ten thousand persons are fed daily on board the Company's steamers, which are fifty-three in number. The Company has twelve thousand and six hundred employees, of whom over eight thousand are afloat, and two-thirds of whom are natives of various Asiatic and African countries. One hundred and seventy sailing ships are annually employed in carrying its coals, of which more than two millions of dollars worth are burned every year. The Company's expenditure last year was over seven millions, and its income over ten millions of dollars.

The Earl and Countess of Shaftesbury have held a *conversazione* at their mansion, 24 Grosvenor-square, London, on Syria and Egypt, with special reference to the British Syrian Schools of Mrs. Bowen Thompson, and Miss Whately's School at Cairo. Miss Whately and her adopted daughter, (a Syrian lady) were present, as was also Bishop Gobat, recently arrived from Jerusalem. The general company was very numerous.

## SCOTLAND.

The Rev. Dr. Duff has been called to the Chair of Evangelistic Theology or Missionary Professorship in the Theological Hall

of the Free Church. The Assembly tendered him the appointment, which he accepted, but upon the condition that his services shall be altogether gratuitous. Every farthing of emolument in connection with the chair is to be devoted to a training institute for missionaries. The interest of a sum of money presented to him on leaving India forms his modest competency.

The late Mr. Henderson, of Glasgow, was a systematic giver. He had rooms fitted up in his counting-house, and a secretary employed solely in them for correspondence connected with his benevolent plans and gifts. He maintained evangelists in various parts of Papal Europe, and contributed munificently to foreign missions.

## FRANCE.

The report of the Paris Missionary Society recounted the disasters at the Les-souto, in South Africa, from which, and from other causes, the society suffered much during the past year. A new Protestant school at Tahiti had been opened by Queen Pomare, and received about two hundred and seventy children. The expense attending the building of this school, the South African persecutions and the Senegal mission, had been so great, that the society closes the year with a deficit of 70,000 francs.

## FINLAND.

Christians in Finland have formed an organization to aid in the work of preaching the Gospel to the heathen. They have a mission-school at Helsingfors, with thirteen pupils, the oldest of whom will enter the foreign service some two years hence.

## CONSTANTINOPLE.

The new Prayer-book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance. It consists of four parts: A Creed, a Ritual for Baptism, the Lord's Supper, Ordination, &c.; forms for



Daily Prayer in the Churches, and Hymns and Songs. The compilers of this Prayer-book, according to its preface, have entered upon the hard field of reform, and they give the ecclesiastical authorities distinct notice that cries of "heresy" and "schism," or the production of "old formulas of doctrine," will not be accepted as answers to their demand for reform. These are brave words; it remains to be seen how much of earnest purpose there is behind them. The Patriarch has already denounced the book officially, and warned his people against it.

#### EGYPT.

The Rev. F. G. Littlecot, who has recently visited Egypt, states that Miss Whately is now helped by two devoted Syrian agents—one a teacher in the Ragged schools, with one hundred and fifty Egyptian children, at Cairo; the other carrying on a Bible Mission. She herself and her adopted daughter (a Syrian) goes about among the women. For these operations £600 or £700 a year were needed. Miss Whately could devote to them £200 a year of her own income; for the rest she looked to Christian friends at home.

Perhaps in the Moslem world there is no more striking scene than the departure of the Mecca Caravan from Cairo. For be it known that Cairo, the most important city after Constantinople, claims the honor of sending yearly the rich *Kisweh*, the silk lining for the holy Káaba at Mecca; and thus the pride of the capital combines with the zeal of the pilgrim to make it a day of days. This silk, of the most superb Oriental manufacture, is embroidered in the Citadel, with sentences from the Koran wrought in gold. No woman's hand is sacred enough to touch it; but the most skilful designers among the men are chosen—and there, in the stronghold of the city, with daily prayers and prostrations, through months of labor, they transfer the mystic sayings of the prophet to

its lustrous folds. Constantinople shelters the Sultan, the commander of the faithful; Cairo decorates the shrine at Mecca; while to Damascus belongs the honor of guarding the yearly train, her Pasha being *Emir el Hag*, Prince of the Pilgrim Caravan.

#### OOROOMIAH.

The Rev. Dr. Perkins writes: "In some of our congregations the chanting of a psalm in the modern Syriac, in the Oriental style, is taking the place of the first hymn in the Sabbath services, and adds greatly to the interest of our worship. For thirty years and more, I have been straining my lungs to train the organs of these Oriental Christians to sing our occidental tunes in a highly guttural language, and, it must be confessed, with not the greatest success; in the meantime little prizing the fact, that music, rich and melodious, was ready to gush forth upon us in torrents, from living fountains, in airs and chants incomparably better adapted to their organs, language and tastes, and certainly more promotive of devotional feeling, than the novel, foreign style which we, with so much painstaking, essayed to inaugurate. The best of all books of chants, too, they have had in their hands—the Psalms of David—chanted for long centuries by their ancestors, though too long in an unknown tongue; but they were translated soon after the commencement of our mission. I marvel that these advantages and facilities for securing rich music here have been so long neglected by us."

#### BONNY.

Extract from a letter of Bishop Crowther, April 22, 1867: "A decided and most important step has been taken in the right direction by the king and his chiefs, most favorable to Christianity. The *guan*s, which have hitherto been the *juju*, or sacred reptiles of the gods, and which have been worshipped, have been renounced, and declared, at a meeting of the king and his

leading chiefs on Easter-day, 21st April, to be no longer Bonny juju. The consequence was, these reptiles were doomed to destruction.

"No sooner was this renunciation made, and orders given to clear the town of them, than many persons turned out in pursuit of these poor reptiles, which had been so long idolized, and now killed them as it were in revenge, and strewed their carcasses all about in open places, and in the markets by dozens and scores; fifty-seven were counted at one market place alone, where they were exposed to public view as a proof of the people's conviction of former error."

#### ZULULAND.

The success of Umbiana, the native missionary among the Zulus, continues to be very gratifying. Mr. Tyler writes: "I look with increasing interest at the work which is growing on the hands of this native brother. To us, who understand the obstacles to be encountered among the Zulus, his success is wonderful. I know of no white missionary who has seen so great results in so short a time."

#### MADAGASCAR.

Andavoranto, on the coast, to the south of Tamatave, has been fixed upon by the Church Missionary Society as its new station, and thither its two missionaries have removed. While stationed at Vohimare, in the northeast of the island, they found, after exploratory tours, that there was no place in that province suitable as a missionary centre. They have now entered upon an untrodden field; and they are not amongst Hovas, but other tribes. "Their mission is literally to pagans, and not amongst Christians, whether more or less perfectly instructed."

#### CHINA.

We hear of the arrival at their destination of the first sixteen missionaries of the "Inland China Mission," under the su-

perintendence of the Rev. J. Hudson Taylor. A letter from an American gentleman at Hanchou, describes them as having gone to China "on the well-known principle of George Muller, of Bristol." and adds: "They are ostensibly non-sectarian, but the immersion influence is so strong among them, that several were baptized on their way out, and others since their arrival in China."

#### MONGOLIA.

The Rev. W. H. Collins, of the English Church Missionary Society, says: "There is a living Budha connected with each tribe of the Mongolians, so that about two hundred of them receive divine honors from their fellow-sinners."

#### JAPAN.

Mr. Ballagh, of the Reformed Dutch Board, at Yokohama, writes: "To-day I filled an order from my beloved pupil in Yeddo, to furnish his school with books, among which are twenty-four Bibles. This pupil told me on his last visit, that he intended to explain the Scriptures regularly every Sabbath to his prince's servants. God, I trust, is raising him up for great and blessed service to his countrymen. He is a great joy to me."

"You must get more missionaries for Japan. Nr. Goble, formerly of this place, has gone to Nagasaki, and entered the employ of a prince, who stipulates that he shall teach Christianity. He expects to go the prince's province to reside. Another prince,—the prince of the two young men I now send to California,—wishes a teacher. It will not be long before the demand will be greater than the supply."

Dr. J. C. Hepburn, writing from the same place under date of May 23d, says: "The Jesuits are exceedingly active and busy here; they are wonderfully wise; they have got most of the government schools now in their hands. The French

Government is lending all its power to the beast."

### FIJI.

The Rev. R. Rooney has been "mission voyaging" among the islands of the Fiji group. From "Waya," which had never before been visited by a foreign missionary, he writes: "How true the aphorism! 'Sin carries with it its own punishment.' Here are cannibals and robbers, with their 'hand against every man,' haunted by the feeling of insecurity, and driven to the mountain fastnesses, fearing to live in a more exposed position. Some years ago their town was destroyed by an American ship of war, in retaliation for their eating an American. But this neither reformed nor checked them, for only last year they ate eight of the 'Ba' people. But now the Gospel of 'the grace of God' has reached even to them; and they have yielded to its all-subduing power."

### MELANESIA.

The headquarters of the Melanesian

mission have been removed to Norfolk Island, which is easier of access to the Melanesians than New Zealand; and which offers a climate and food better suited to their needs; and hither, at the end of each voyage, Bishop Patteson brings the youths collected from the different islands to be trained.

### BRITISH GUIANA.

The London Missionary Society has now twenty churches, with nearly three thousand members, in the province of British Guiana, which is an English colony on the northern shore of South America. It has a length of two hundred and eighty miles, and extends about three hundred miles inland. The population consists of many races, and numbers in all 155,000 persons; of these 100,000 belong to the negro and mixed race, 25,000 are Coolies from India, 3,000 are Chinese emigrants, and 2,000 are Europeans. The colony contains 7,000 Indians, amongst whom several missionaries are laboring.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 1 to August 1, 1867:—

### New Hampshire.

<i>Dover</i> —G. W. N.....	\$5 00	
<i>Portsmouth</i> —St. John's, ladies miss'y society.....	30 00	\$35 00

### Vermont.

<i>Poultney</i> —St. John's.....	10 17	10 17
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### Rhode Island.

<i>Providence</i> —A mite for the Bp. Burgess Memorial Ch., Haiti.....	2 00	2 00
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### Connecticut.

<i>Hartford</i> —A friend, for Mem. Ch., Haiti.....	1000 00	
<i>Newhaven</i> —St. Thomas' S. S.....	40 60	
<i>Southport</i> —Trinity S. S. Anniversary Offerings for ed. of Walter Bulkley, Af., including \$16.50 in memoriam.....	62 69	
<i>Trumbull</i> —Grace.....	4 25	
<i>Warehouse Point</i> —St. John's.....	28 00	
<i>Windham</i> .....	75 00	1135 69

### Massachusetts.

<i>Hanover</i> —St. Andrew's, Mr. N. B. C....	50 00	
<i>Lowell</i> —St. Anne's.....	27 88	
<i>Newton Lower Falls</i> —St. Mary's, five cent coll.....	35 20	
<i>Taunton</i> —Mr. S. C. Crocker, ½.....	50 00	163 08

### New York.

<i>Albany</i> —Leonard Kip, for Mem. Ch., Haiti.....	25 00	
<i>Big Flats</i> —"S. H. O.".....	5 00	
<i>Brooklyn</i> —Calvary.....	37 50	
<i>Delhi</i> —Chas. Marvin, for Africa, \$25; Greece, \$25.....	50 00	
<i>Flatbush</i> —St. Paul's, for St. Andrew's Ch., Bassa, subject to order Bp. Payne.....	55 05	
<i>Harlem</i> —St. Andrew's S. S., addl.....	11 10	
<i>New York</i> —Annunciation.....	50 00	
G. W. Wright, and E. E. Wright.....	50 00	
Lennie M's. Miss'y box.....	1 65	



Margaret Dennis, a colored woman, for Cavalla.....	5	00	
Oyster Bay—Christ.....	4	00	
Piermont—Christ.....	70	58	
Walton—Christ.....	5	80	
White Plains—Grace S. S., for China, \$25; Mary E. Rumney, for Japan, \$11; S. S., for Japan, \$14; General, \$35; Grace Ch., a member, first fruits, \$5; children's miss'y boxes, Louis, \$1.50; Rosalie, \$1.50.....	93	00	
Windsor—St. Thomas' for St. Andrew's, Bassa.....	44	81	508 49

**West. New York.**

Buffalo—St. John's, China and Japan..	23	27	
Geneva—St. Peter's S. S.....	1	75	
Rochester—Grace, Mrs. Isaac R. Ellwood	50	00	
Utica—Grace, five cent coll. (coll. by two young ladies,) Bible-class	40	00	115 02

**New Jersey.**

Mount Holly—Trinity, \$38; S. S., \$37...	75	00	75 00
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**Delaware.**

Newcastle—Immanuel.....	53	50	53 50
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**Pennsylvania.**

Brownsville—Miss Sarah Hogg, for Ch. Epiphany, Cavalla.....	25	00	
Bustleton—St. Luke's, Mem. Church.....	4	00	
Germantown—Christ, five cent coll. for Mission House, Phila..	37	00	
Lockhaven—Anna R. Drake, for Africa.	5	00	
Lower Merion—Mr. Franciscus, \$25; Mrs. Arnold, \$5; John Marston, \$23, for St. Andrew's Ch., Bassa, Liberia.....	53	00	
Philadelphia—Messiah, Bp. Bowman class, for Africa.....	10	00	
A lady, for repairs at Cavalla.....	10	00	
Miss Mary Bowman, do	250	00	
Christ, for do.....	10	00	
Thomas H. Sowers, for printing Grebo Dictionary.....	50	00	
G. W. Smith, for do.....	50	00	
Mrs. C. Horner, for do.....	10	00	
Ch. Epiphany, Mr. R. Gumbs, for do.....	100	00	
Mr. J. A. Vaughan, for do.....	10	00	
Rev. Heber Newton, do	5	00	
St. Peter's, John Welsh, Esq., for do.....	50	00	
Mrs. Margaret Vaux.....	10	00	
Westchester—Holy Trinity, for China.....	87	60	
Wilkesbarre—St. Stephen's S. S., five cent coll.....	54	50	831 10

**Maryland.**

Baltimore—Mrs. Samuel Wyman, for repairs at Cavalla.....	100	00	
Harford Co.—Deer Creek Parish.....	5	00	
Westminster—Ascension.....	8	40	113 40

**Virginia.**

Fredericksburg—St. George's, two ladies for Africa and China	10	00	
Williamsburgh—Rev. Mr. Ambler, for Cavalla.....	5	00	15 00

**Kentucky.**

Lexington—Christ.....	138	53	138 53
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**Alabama.**

Montgomery—St. John's, for China and Japan.....	50	00	50 00
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**South Carolina.**

Upper St. John—Epiphany.....	23	00	23 00
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**Texas.**

Huntsville—St. Stephen's.....	15	00	15 00
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**Michigan.**

Grand Rapids—St. Mark's S. S., five cent coll.....	2	50	2 50
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**Iowa.**

Davenport—Miss'y boxes, through Rev. H. Townsend.....	5	50	
Waverly—"W.".....	10	00	15 50

**Wisconsin.**

Beloit—The Smede miss'y box.....	1	91	
Delafield—St. John, Chrysostom, for Af. Mount Pleasant S. S.....	0	50	7 41

**Ohio.**

Ashtabula—St. Peter's, for Hawaii.....	20	00	
Cleveland—St. John's S. S., for China...	20	41	
Salem—Ch. of our Saviour.....	3	00	
Wellsville—Ascension.....	2	00	45 41

**Legacies.**

Conn. Bethlehem—Estate of B. T. Lake, 139 50			
Estate of Mary E. Chapeau, 1/2.....	940	00	1079 50

**Special Contributions for the Liberian Church.**

New York—Am. Missionary Association, for sup. of Rev. G. W. Gibson.....	212	50	212 50
Total.....			\$4,16 80
Amount previously acknowledged.....			70,813 84
Total receipts since Oct. 1st, 1866, \$75,430 64			

CORRECTION.—The amount acknowledged in August number SPIRIT OF MISSIONS, from Trinity Church, Portland Me., should have been Trinity Church, Portland, Conn.

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

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SEPTEMBER, 1867.

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### EDITORIAL.

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#### APPEAL.

*To the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States :*

DEAR BRETHREN :—Permit me to call your attention to the great and pressing wants of this branch of our Church's work. During the past year, that is, since October, 1866, we have received less than twenty thousand dollars to carry on a work which has needed not less than one hundred thousand dollars to meet the demands and wants of our Church in the South. Unless we have immediate and liberal aid we shall be compelled to suspend operations entirely in another month. We cannot re-appoint a single teacher, much less meet the applications for help which come to us from various quarters. A most important enterprise in Charleston, S. C., under the auspices of the Missionary Board of that Diocese, needs assistance, which we are not able to render. Is it not a reproach that a work like this should fail for wants of funds?

We cannot command interest and sympathy, or compel liberality ; but we ask you to consider our case and to relieve us. Must we stop? Shall we stop? Stop we must, and stop we shall, unless we are sustained by the contributions of the churches, and encouraged to go forward. Brethren, for the sake of Christ and His Church, for the sake of thousands who are ready to perish, we entreat you to help us. Shall we entreat in vain? Will not those churches which have done nothing for us this year, send us at once a contribution? And will not those which have helped us already, remember us again in this our hour of need?

Yours faithfully,

J. BRINTON SMITH.

*Sec. and Gen. Agent.*

10 Bible House, New York.

August 12th, 1867.

*THE FREEDMAN'S DEPARTMENT AND OURSELVES.*

THE Board of Missions of the Protestant Episcopal Church, with its three Committees—Domestic, Foreign and Freedman—is a representative body, composed of clergymen and laymen from all the Dioceses in the United States, and should therefore be, as it is, Catholic in its spirit, and free from everything like sectionalism. It is strictly an ecclesiastical society, and should, therefore, discuss and consider only questions connected with the extension and advancement of the Church of God. This Board of Missions has, as its organ for communicating and diffusing missionary intelligence, and for awakening and sustaining interest in its work, a monthly journal, styled *THE SPIRIT OF MISSIONS*. This journal should reflect the Catholic and unsectional position of the Board of Missions. The Secretary and General Agent of the Committee for the Freedman has studiously sought to exclude from the Freedman's Department of the *SPIRIT OF MISSIONS*, of which he is editor, whatever could justly be regarded as offensive to any person in any portion of the land. He has endeavored to obey the Apostolic injunction: "Follow after the things which make for peace, and things wherewith one may edify another." In the discharge of his official duties, he has been compelled several times to be absent from the city when that periodical has been prepared for the press. If at such times articles offensive to any member of the Church have found place in its columns, he must disclaim any responsibility for them, and, above all, must relieve the Committee of all blame. In any paper, articles may be inserted through inadvertence, which are at variance with the principles upon which it is conducted. The paper should not be judged by such articles, but by the uniform tenor of its editorials and by the known principles of those who conduct it. We repudiate whatever may have appeared in our columns, that conflicts with our position as the representative of the whole united Church. We know no section in the Church of God, and we cannot be made the vehicle of unhallowed feeling, pride or prejudice. We desire to know nothing but Jesus Christ and Him crucified. For the future more care than ever shall be taken to prevent the introduction of any matter which can by any possibility be justly offensive to anybody anywhere.

*THE HIGH SCHOOL AT CHARLESTON, SOUTH CAROLINA.*

We give, under the head of *Selection*, an account of the opening of this school, which must awaken feelings of pleasure in every right-minded person. We rejoice in the work which has already been done at Charleston, but more in the earnestness and devotion of the members of the Missionary Board, under whose auspices and by whose exertions it has been accomplished. They deserve to succeed, and we doubt not that, under the Divine blessing, they will succeed.

In referring to the aid received from abroad, mention is made of the gift of President Johnson, and of the assistance of our Commission, but nothing is said of the co-operation



and munificent liberality of Major-General Howard, Commissioner of the Freedman's Bureau, who from the beginning sympathized with the effort of this Missionary Board, and contributed largely,—perhaps more largely than all others,—to crown it with success. The omission to refer to Gen. Howard was no doubt inadvertent, and we take pleasure in supplying the defect, for which we are assured our brethren of the Missionary Board will thank us.

From letters received since the inauguration of the school, we learn that nearly one thousand children have applied for admission, and that eight hundred have been actually enrolled. Our Commission had given its approval to the appointment of the principal and four assistants, although its funds would hardly justify it, believing that the Church would sustain its action. The Board now ask for the appointment of a Vice-Principal and six more assistants, whose services are absolutely necessary to meet the wants of the school; but we are unable to respond favorably to their request. We have not the pecuniary means to extend our work at all; indeed, unless the Church shall within next six weeks furnish us with liberal supplies of money, we shall be compelled to suspend operations entirely. We have done what we could, and are willing to do anything that is right to secure the necessary funds; but it is for members of the Church to determine whether or not they will sustain us.

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*THE ST. AUGUSTINE NORMAL SCHOOL AND COLLEGIATE  
INSTITUTE.*

It gives us great pleasure to announce that the Executive Committee are about to establish a school with the above title at Raleigh, N. C., for which a charter has been already obtained. This school is designed to educate teachers, of both sexes, for the instruction of the colored people of the South. "Such a school," in the language of Bishop Atkinson, "seems to be altogether indispensable to the effectual accomplishment of the good work on which the Church has entered." In this work the Committee have been largely aided by the Trustees of the Avery Estate, of Pittsburgh, Pa., and by Major-General Howard, Commissioner of the Bureau of R. F. and A. L., to whom we return our most grateful thanks.

In addition to this school, it is proposed by Bishop Atkinson and certain leading clergymen and laymen of the Diocese of North Carolina, to establish a Training School for the preparation of colored men for the sacred ministry.

Both these enterprises are entitled to, and should receive, the hearty sympathy and co-operation of every member of our Church. They go to the very root of the wants of the freedmen in intellectual and spiritual things, and furnish an opportunity to do the greatest good at the least expense. Colored clergymen and teachers can exert more influence among their people, and can be sustained at a cheaper rate than those of our race. It would be the highest wisdom, both worldly and spiritual, for our Commission to devote its energies and means to the inauguration and support of just such

schools as those which are to be established at Raleigh. In no other way can the work be made so effective and so far-reaching.

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### HE HATH DONE WHAT HE COULD.

WE have received the following letter from a brother clergymen, and print it in the hope it may influence others. If the example of "a Freedman in —— parish," were only followed, the Church, in all her departments of labor, would have enough funds, and to spare. May God pour out His Spirit upon us, and hasten the day when all the members of our Church shall recognize and feel their responsibility to do what and all they can, by personal effort and by offerings of money, to extend the knowledge and kingdom of Christ.

——— CHURCH, Phila., Aug. 7th, 1867.

REV. AND DEAR BROTHER: I send you a check for another small contribution to the Church Freedman's Commission, from "a freedman" in my parish. It is, in itself, a small amount; but for him it is a large one, as his wages are only eighteen dollars a month. He brings me a contribution of one dollar and fifty cents, almost every month, leaving the object to which it shall be applied optional with me. Were all the members of our Church to contribute, of their earning or their incomes, in the same proportion, there would be almost more money received for religious and charitable purposes than could be judiciously used. The contributions of one or two scores of our parishes that could be named, would far exceed all that is now received for missions, Domestic and Foreign, and for the Church, Freedman's Commission besides.

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## SELECTION.

WE take the following account of the exercises at the opening of the High School in Charleston from the *Daily Courier* of that city:—

### OPENING OF A NEW SCHOOL FOR COLORED CHILDREN, UNDER THE AUSPICES OF THE PROTESTANT EPISCOPAL CHURCH.

It will be remembered that some time since it was determined by the Board of Missions of the Protestant Episcopal Church of this Diocese to enlarge the educational advantages of the freed people within its jurisdiction, and that, in furtherance of this purpose, Rev. A. Toomer Porter, one of the members of the Board, visited the North, and solicited aid for the building of a school-house, and support of its teachers. He was cordially received, and met with liberal responses, one of the contributors to the good cause being his Excellency the President of the United States, who donated one thousand dollars. Other pecuniary assistance was obtained, and the hearty co-operation of the Freedmen's Commission of the P. E. Church in New York secured.

Mr. Porter returned to this city, and entered into negotiations which resulted in the purchase of the building on Franklin street, which for some years before the late war was occupied as a Marine Hospital, for the sum of nine thousand dollars. It was immediately put in thorough repair, whitewashed and painted, and also received some

other important improvements. As it now stands, the building is, perhaps, more convenient for use as a school-house than any other in the city. It is exceedingly commodious, well lighted and ventilated, and possesses the inestimable advantage of being in a portion of the city apart from the distractions of business and pleasure. The necessary furniture, consisting of desks, benches, &c., for the accommodation of seven hundred pupils has been placed in it; and thus properly prepared for the reception of scholars, it was yesterday thrown open to the public, and its organization perfected.

The general management of the school will be under the control of the Board of Missions of the P. E. Church of the Diocese, which consists of the following gentlemen:

Rev. C. C. PINCKNEY.

Rev. C. P. GADSDEN.

Rev. A. T. PORTER.

E. L. KERRISON, Esq.

G. A. TRENHOLM, Esq.

W. C. BEE, Esq.

The teachers elect are all white persons, and, with one exception, the Superintendent, natives of this city. The fund for their support is contributed by the Freedmen's Commission of New York, to which we have already referred. The school will be self-supporting, except, perhaps, in the minor matters of fuel and incidental expenses, for which trifling taxations may have to be made on the scholars hereafter.

The following ladies and gentlemen have been selected by the Board to fill the positions as teachers, to which others will be added hereafter, if required by the increase of scholars:

W. W. TAYLOR, Esq., of New York, *Superintendent*.

Mrs. HUME SIMONS,

Miss VIRGINA HAMMOND,

Miss H. HAMMOND,

Miss CELIA GIBBS, } *Assistants*.

The books to be used will be the same as those now employed in the instruction of the children of the freed in similar schools, and will be furnished at wholesale cost, which will bring the price of them within the reach of the poorest parents.

At an early hour yesterday, the principal room in the building, which had been chosen as the place for the inauguration of the Christian enterprise, was densely filled by respectable colored people of both sexes, and their children. A number of white persons, amongst whom were Revs. C. C. Pinckney, C. P. Gadsden, John Hanckel, A. W. Marshall, W. B. W. Howe and A. Toomer Porter; and John Hanckel and E. L. Kerrison, Esqs., were also present.

The exercises were commenced by the singing of the fifty-second Hymn of the Episcopal Prayer-book, after which prayers, embracing the Lord's Prayer, the Collects for Ash Wednesday, the First Sunday after Epiphany, the Second Sunday after Trinity, and the two final Collects after Communion Service, and Bishop Hobart's prayer for schools, (from the *Clergyman's Companion*, page 126,) were offered to Almighty God. The chant, "God be merciful unto us," was then sung; and after the reading of the 8th chapter of Proverbs, from the 1st to the 22d verse inclusive, the following report was read by Rev. C. C. Pinckney, the Chairman of the Board of Missions:

"The Convention of our Church, in the session of 1866, appointed a Board of Missions to the Freedmen, to which they committed the whole subject of their instruction. This Board was requested to take early action in revising the missions of our Church among the colored race, and in organizing congregations for their special benefit. It was also instructed 'to establish and maintain parochial schools for the secular and religious instruction of the colored people in our cities, towns and parishes, to be conducted by teachers, male and female, of our own communion, and under the super-



vision of the clergy, within whose cures they may be established—the industrial feature being engrafted thereon whenever practicable.’

“Under this authority we have established the school which we open to-day. By the industry of one of our members, funds were obtained to purchase this large and commodious building in which we are now assembled—the President of the United States being the largest contributor. By the aid of General Howard, the head of the Freedman’s Bureau, the necessary repairs have been completed, and the furniture provided for our use. We are thus enabled to offer accommodation to seven hundred scholars in one of the best school-houses provided for colored children in the South.

“The Teachers are one Superintendent and four Assistants, appointed, on our recommendation, by the Freedman’s Commission of the Protestant Episcopal Church in the United States.

“The Superintendent, Mr. Taylor, comes to us with high recommendations from different quarters, as to his Christian character and qualifications for this work. He appears earnestly desirous to co-operate effectually with us in the object which we all have in view. The other teachers are ladies, all personally known to this Board, and actuated, we believe, by Christian motives. They are all supported by the Freedmen’s Commission of the Protestant Episcopal Church. The aid and sympathy of that Commission was freely proffered to us in all efforts to improve and elevate the colored race. Encouraged by this proffer, we have undertaken a scheme for their education, which would have been quite beyond our own ability in the present impoverished condition of our land.

“The education which we offer here will, therefore, be *gratuitous*. ‘Freely we have received; freely would we give’ of every facility which can be imparted within these walls. The means of education thus put within the reach of this class of our population, we desire to make as free as the Gospel of Jesus Christ. We provide the opportunity and invite all to avail themselves of it, ‘without money, and without price.’

“The education offered here will be also *religious*. While the ordinary branches of education taught in our common schools will be carefully attended to, there will be a religious basis underlying the whole system. The school is established by the Episcopal Church with reference to the moral and religious welfare of the scholars. The intellectual improvement we value chiefly in reference to that end. The knowledge which will elevate and stimulate the moral and spiritual faculties we appreciate far beyond that which cultivates only the intellectual. The education of the intellect merely may make a man a more dangerous villain, while the cultivation of his moral nature will fit him for his duties both to God and man.

“In addition to the daily religious exercises, we propose to devote one day in each week chiefly to instruction in the Word of God, and ‘in the Creed, Catechism and Ten Commandments, and all other things which a Christian ought to know and believe to his soul’s health.’

“It is our earnest desire and prayer to God that a religious, wise and suitable education be given in these walls to fit our pupils both for time and eternity.

“The Church, which has confined this duty to us, has for many years past endeavored to teach the knowledge of Christ to those who were then entirely dependent upon us. In the changed relations of this race, we feel the same desire to do them good according to our ability and opportunity. Our policy coincides with our duty in this matter. The political privileges with which they are now invested, imposes upon the Southern people a new motive for educating and elevating them to their new responsi-

bilities. It is the only guarantee for peace, for right, for property, for life, in the Southern States.

"Patriotic considerations combine with religious motives, to urge upon us the duty of improving to their utmost capacity the minds and characters of every member of the community of whatever color or race. Our future weal or woe are inseparable.

"As one means of aiding in this good work, we inaugurate to-day this Public School for the benefit of the colored children of this city, and we pray God to bless it, and make it a blessing to those for whom it is designed; that it may prove a centre of light and salvation to our own land, and perchance reflect upon the shores of Africa the light of the glorious Gospel of Christ."

At the conclusion of the reading of this report, the audience was addressed by Rev. A. Toomer Porter, who explained elaborately the circumstances under which the school had been projected, and said that there was to be no restriction placed upon the education of the children; and in order to remove any distrust which might possibly arise in the minds of the parents of the pupils with reference to the manner in which they were to be taught and the character of the instruction they would receive, the Board had applied to the Freedmen's Commission to nominate a suitable person to the superintendency, and this had been done. That no objection to, or prejudice against, teaching colored children existed in the minds of the good people of this city, and that an evidence of this lay in the fact that over twenty applications for positions as teachers had been received from ladies of high position in society here, when only two vacancies had been advertised. That as the school advanced in numbers, additions would be made to the corps of instructors, and whenever the necessity for this occurred, and elections were held, the Board would be governed in their choice of the applicants entirely by their qualifications, and not by any discriminations as to color. Although the school was to be a free one, as far as the tuition was concerned, he was surprised to find that the report, which had just been read, contemplated the payment of all incidental expenses, such as fuel, buckets, brooms, &c., out of the school fund also. This he had not anticipated, as he did not believe that the money could well be obtained in that way, nor did he think that the parents of the children would desire their exemption from such charges. He had always found that where people obtained everything gratuitously, they placed little appreciation upon values. That such expenses as he had referred to would not tax the pupils more than six cents each per week; and although there might possibly be no occasion to call upon them for these payments by reason of a sufficient amount of money being in the school fund to meet them, it might be as well to anticipate otherwise, so that if the contingency occurred there would be no disappointment.

The management did not aim to have a large school; that would be secondary to the desire to have a good one, well organized, efficient and progressive, and that if they found children in it who were not disposed to learn, or who were badly behaved, negligent or obstreperous in their deportment, they would be discharged.

At the conclusion of these remarks, which were well received, Rev. C. C. Pinckney, the author of the report referred to in Mr. Toomer's address, explained that the latter had misapprehended its purport, inasmuch, as although it contemplated that the tuition should be free, it was designed not to exempt the pupils from such trifling charges as might be found necessary to meet the contingent expenses alluded to, in the event of the insufficiency of money in the school fund.

The "Gloria in Excelsis" was then sung, and the meeting was addressed by the Rev. C. P. Gadsden in his usual feeling and eloquently impressive manner. He said



that he was deeply gratified at being able to be present upon such an interesting occasion, and to recognize so many faces which had been familiar to him in the Church for many years past. That they assembled to further no new scheme. The history of the Protestant Episcopal Church was replete with the records of the missionary labors which had been performed by its pastors amongst the freedmen, and that these had only been temporarily suspended during the war by the differences of political opinions which existed and necessitated the interruption. That now a change had taken place, not in the Church, but in the State, to which the Church occupied a relation similar to that held by the soul to the body—not controlling or overawing it, but enlightening, instructing and directing its movements. For this change the clergy were in no wise responsible, and now entered heartily and earnestly on the field of labor which had been re-opened to them in an enlarged measure. The organization of this school was no attempt at proselytism, and that whilst it was true that the Episcopal Church would like to gather to its folds all whom it could reach, its great controlling desire was to educate them religiously and mentally, without distinctions of creed, and to endeavor to elevate them to such a standard as would enable them to occupy any position to which they might be called by the voice of their fellow-citizens. In this work their individual hearty co-operation would be required, as otherwise all the energetic efforts of the Church and its friends would be powerless for the accomplishment of the good ends in view. He earnestly hoped that success would be attained, and that on the foundation which they were about to establish might be built an institution which would not only train them intellectually and morally for the ordinary affairs of life, but would send forth an army of missionaries to Africa to reclaim that land and bring all its children to the Cross and to the knowledge of the truth as it is in Christ Jesus. In conclusion, he wished them a hearty God-speed.

After the singing of the missionary hymn, "From Greenland's Icy Mountains," the benediction was pronounced and the audience was dismissed.

The registration of children who desired to become connected with the school was then commenced, and, from the numbers who volunteered yesterday, we have good reason to believe that this school will soon rival all similar institutions in the city.

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from July 1st to July 31st inclusive:

<b>Massachusetts.</b>			<b>Delaware.</b>		
Dorchester—Mrs. Ann Bradford.....	\$5 00	\$5 00	Wilmington—St. Andrew's Ch., Robert Smith, colored S. S.....	26 27	26 27
<b>Connecticut.</b>			<b>Maryland.</b>		
New Haven—A friend.....	3 00		Baltimore—Hugh Davey Evans.....	50 00	50 00
Waterbury—St. John's Ch., special for Mrs. Bingham.....	20 00	23 00	<b>Ohio.</b>		
<b>New York.</b>			Hillsborough—St. Mary's Ch., S. S. class	2 00	
Harlem—St. Andrew's Ch.....	40 00		Medina—St. Paul's Ch.....	3 00	5 00
New York—St. Paul's Chapel.....	20 00		<b>Colorado.</b>		
A lady friend.....	1 00		Central City—St. Paul's Ch. (colored congregation).....	10 00	10 00
Pelham—Christ Ch.....	15 00	86 00	<b>Miscellaneous.</b>		
<b>West. New York.</b>			Bureau—R. F. and A. L., Transportation.....	51 90	
Batavia—"G. B. W.".....	10 00		Bureau—R. F. and A. L., school-house at Newbern, N. C.....	615 47	
Buffalo—St. John's Ch.....	40 98		From a lady.....	10 00	677 37
Geneva—St. Peter's Ch.....	15 70		Total.....		\$1039 02
Jamestown—St. Luke's Ch.....	8 22		Amount previously ackn'd		19,516 79
Norwich—Emmanuel Ch.....	5 00		Total to date.....		\$20,549 81
Utica—Anonymous.....	2 00				
Waterloo—St. Paul's Ch.....	48 00	129 90			
<b>Pennsylvania.</b>					
Pottsdam.....	26 00	26 00			